

REFORMED CHURCH MESSENGER

We Unite in Prayer

To Thee, O Lord, we lift up our hearts, and join in song with all men in every place who rise to greet Thee as the hour of prayer passes from east to west with the circling sun.

We rejoice to make one with the million-throated throng that raises to Thee in divers tongues one hymn of adoration and praise. And when night falls, we hear the singing of thankful hearts in places far away, while the whole round world becomes one vast echo and re-echo of never-ending song.

With joy, too, we join the singing centuries that are behind us and the ages that shall sing when we are dust. Then when Thy work is complete, teach us the song of angels as we all rejoice together. In Jesus' name. Amen.

Addison H. Groff.

Our Lord and You

Our Lord is so good and
noble and true—
E'er ready to serve
and help men too;
Are you?

He delights in giving
His love so pure,
Helping all others
hardships endure;
Do you?

He never of others
unkindly spoke,
Nor found joy in springing
a stinging joke;
Should you?

He asks for your witness
by life and word,
Giving to others
the message you've heard;
Will you?

Ward Hartman.

A cloud is really nothing but a mass of damp, watery particles, with no essential beauty in it at all. It is the sunlight upon it that makes it a fleecy, brilliant dome on the horizon, or a vision of rose and gold at sunset. So with our trials—they are unpromising material, but the light of God's power and love can transform them to the most beautiful things in our sky.

J. R. Miller.



KNIGHTS OF THE ROUND TABLE

Front Row: Henry Arnold, class president; Robert Siegel, secretary; William Barber, vice-president.

Middle Row: Marius Williams, John Reese, first teacher; Orville Hauck, present teacher; William Kichline, class treasurer.

Top Row: Norman Kichline.

This class of the Sunday School of First Church, Easton, Pa., M. S. Lippincott, acting superintendent, has a record of 114 consecutive Sundays of perfect attendance. It is an organized class now in the senior department. It began on Jan. 13, 1929, with Mr. John Reese as teacher. When Mr. Reese left to attend college, Mr. Orville Hauck was appointed teacher.

(See Birthday Greetings in this issue)

PHILADELPHIA, APRIL 9, 1931

ONE BOOK A WEEK

MEN OF THE GREAT REDEMPTION

There seems to be a feeling abroad that in our emphasis upon the social Gospel and our eagerness to transfuse all our social, political, industrial and international life with the Christian ethics, we have forgotten that religion is primarily the relation of the individual soul to God and that Christianity began as a gospel of redemption for the individual by the grace of God given through Jesus Christ. Dr. William L. Stidger, of Boston University, noted preacher and teacher of homiletics, shares this feeling, and while himself a champion of the social Gospel, fears that there is a hungering among men for the assurance of salvation, release from sins and doubts, a real consciousness of God, a sense of the worth of life, the actual presence of Jesus Christ, that is not being met. To call the Church back to its forgotten mission of saving souls and giving light, power, joy and peace to hungering men, and to show what wonders of redemption the Gospel can perform in any type of man, Dr. Stidger has given us a new and rather unique book: "Men of the Great Redemption" (Cokesbury Press). Dr. Stidger believes that men are hungry for a definite religious experience and that the Church is not giving it to them or leading them to it. This book is a proof by use of actual cases, that every sort of man is hungering for that new birth which Jesus Christ begets and that they are finding it—finding it outside of the Church if they cannot find it inside.

It is really a very engrossing and con-

vincing book. It differs from Harold Begbie's famous "Twice Born Men", of some years ago, in that it tells the conversion of men of recognized standing in the world of art, letters, business, and industry rather than of derelicts, but it carries the same conviction because it shows what Jesus Christ can do when a soul opens its door to Him and lets Him in. Prof. Stidger takes an actor—Fred Stone, the popular comedian; a business man; Alton Miller, of candy fame; a newspaper editor; James Schermerhorn, of the "Detroit Times"; a poet—Edwin Markham; an artist—Charles Connick; individuals with whom the author has talked, with whom he has become friends, and he bears personal testimony to the illumination, radiance and redemption that have come into these men's lives. All of them affirm in their conversation with Dr. Stidger that they were really "born again", when they found Jesus Christ. These stories are all very striking and convincing.

Four of the concluding chapters are more general in their nature but equally interesting. They show how the world's great religious leaders, great preachers, leaders outside the Church, found the great redemption. There is a chapter showing how some of the world's greatest recent literature emphasizes redemption—John Masfield's "Everlasting Mercy", for instance. There is a chapter on the psychologists and redemption, in which Prof. William James is quoted at length. (Unfortunately the tendency of modern psychology toward materialism and behaviorism rather belies the

promise it gave in James' masterly book: "Varieties of Religious Experience", of being the modern handmaid of religion. James studied human souls, whereas many of the modern psychologists seem content to study guinea pigs and rabbits). The final chapter is a study of the way of approach to the rebirth as one sees it manifested in all the souls that have been studied in the previous chapters.

I was interested in noting in Dr. Stidger's Preface where he speaks of the present hunger for real religious experience, there is much said about the feeling some men have that we are on the eve of another great revival of religion. He feels it. He quotes Daniel Poling and Stanley High as sensing its coming. Others feel it, he says. I do not know. But I do think that there ought to be a revival of evangelical preaching, gospel preaching in the true sense of that great word, and I am glad Dr. Stidger has emphasized it so strongly. I wonder what might happen if, during the Sundays in some Lent, say, every preacher in the country would go into his pulpit each Sunday morning saying: "I have good news for you today—wonderful news," and then tell his congregation with all the power, passion and persuasion of which he is capable, of the redemption, rebirth, power, joy, peace, love that Jesus Christ offers them—eternal life in the midst of time, the life of the spirit in a world of things. I do not know what might happen, but sometimes I wonder if something miraculous might not happen.

Frederick Lynch.

LETTER FROM YUNGSUI, HUNAN, CHINA

Dear Friends in the Homeland:

Boom, boom, bang, bang, such has been the noise of firecrackers last evening, all last night and throughout today. It is New Year Day and the celebration is on. The observance of the old style Chinese New Year has become such a part of the life of the masses of China that it will require some years to bring about a willingness to give up this festal time for the Solar calendar which has been adopted by the Chinese Government. While the Government did not permit printers in Shanghai, Hankow and other large cities to print the old Lunar calendars, yet Lunar calendars were printed in the Interior of China and are on sale here in our city. The masses, especially the country people, think they would not be able to plant any crops if they did not do so according to the old Lunar calendar. Custom and superstition rather than any semblance of scientific methods rule the planting of all crops in this part of China.

The Government's mandate that January 1 should be observed as New Year has not yet received the approval of the masses, therefore they are slow to give up their traditional holiday time of the year. Since according to the old calendar there is no Sunday rest periods, many of the people take off from five to fifteen days for rest at the beginning of the new year. Local officials issued orders that there will be a suspension of all business during the first five days of the new year. This is a period of freedom for the gamblers and other forms of vice and sin.

Today about noon, I walked down to our Mt. Olivet chapel and back. It was very evident that this is a home day. Very few people were out on the street and most of the front doors were closed. This morning the ground was covered with thin ice

and snow. An ideal New Year's Day from the standpoint of many who like to spend the greater part of the day in bed or sitting around a charcoal fire. Most of the snow has melted by this evening.

The New Year observances are steeped in superstition and idolatry. Though it was sleeting yesterday afternoon people were busy carrying their offerings of food, wine and burning paper to the temples and shrines. Most of those who could afford such as an offering carried a dressed rooster, a hog's head and a whole fish; also rice and wine together with incense and money paper to be burned. Of course the eatable portions are taken back home to be a part of the Dwan Nien feast, which is the last meal of the old year. If possible all the members of the family come home for this feast. This is the one time of the year when the front doors are scraped and washed ready to paste up the new scrolls and the two door gods which are supposed to keep the evil spirits out of the house during the coming year. All cobwebs in the house are supposed to be swept down and after all is swept a few firecrackers drive out all the old spirits and present a clean slate for the new year. Candles are burned on the idol shelf, while incense is put in a frame outside the front door and money paper is burned in front of the house.

Customs vary in different parts of China. Here at Yungsui very few eat cooked rice on New Year's Day but they eat rice cakes made before the close of the old year. They are not supposed to cook food on the first day, though they can warm up leftover rice. At some places the people dare not eat rice cakes on the first day for fear of getting boils during the year. The second day of the year is rice's birthday, so many will not cook rice on that day. Among the more aristocratic families the women are not supposed to go out on the street during the first five days. Many of

these customs and superstitions are breaking down, yet ignorance on the part of so many makes the change of customs a slow process. The New Year came later than usual this year, being today, Feb. 17.

During the three weeks and a half that we conducted Special Bible study and house-to-house visitation in the city and homes close-by, we covered the entire city and part of it the second time. Of our group three were paid workers, while five gave their time. A few objectors were met by the workers but on the whole the Gospel message was gladly received and some were found who are truly interested in learning more about Christ and salvation. A prayer list was made of those who showed interest in the Gospel and we hope to follow up the work from week to week. I am sure many of you will join with us in prayer for these souls.

W. H.

February 17, 1931.

FAIRVIEW PARK HOSPITAL CLEVELAND

The newest department opened at Fairview is the Tuberculosis Sanitarium, which is located in the rooms occupied for the last 10 years by the dispensary, and now vacated to make room for this important branch of our service. The dispensary rooms were very easily remodeled to accommodate bed patients. H. P. Knobe and Fred Witthuhn, two of our old west-side florist friends, sent palms and carnations and daffodils on March 19, the day of our opening. Dr. W. K. Mock, senior member of the medical staff, has appointed Dr. E. G. Dolch, physician in charge of the tubercular ward. Miss Louise Foote is in charge of this wing under the direction of Miss Edith Tunstead. A new kitchen especially designed for tuberculosis patients, has been installed.

(Continued on page 23)

VOL. CIV, No. 19

PHILADELPHIA, PA., APRIL 9, 1931

Whole Number 5216

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

"MAKING RELIGION GROW"

The writer of these notes is a "retired" minister; but he is not so "tired" as to prevent his attendance at Church every Sunday, and occasionally he hears a sermon that is quite as good as he could preach himself! The minister to whom he listens generally, recently preached a notable discourse on the theme that is stated in the caption above. He was very careful, at the outset, to define his subject as relating to the growth of the religious spirit in the individual soul and not to the increase in Church membership. While it is very desirable, indeed vastly important, to add to our numbers "such as are being saved," the above phrase is now employed to denote the development of the individual life.

It is very difficult to define religion. Some appear to regard it as a sort of possession, "a goodly pearl," that is to be acquired and kept as a treasure. It is a "goodly pearl"—a priceless treasure—but it is much more than that. A more suggestive figure is that it is a seed. Now a seed relatively is a very insignificant thing, but it has within its outer covering the principle of life, and life is tremendously significant. Put the seed into the suitable environment, and that life begins to develop. Sometimes that life will slumber for years, possibly centuries, but as soon as the seed is brought into contact with the soil, under proper conditions, the life within will awaken and shortly make itself known—and grow! That is precisely what religion will do. It is a treasure; but it is a living treasure—it is vital—and like the woman's leaven, it cannot be hid!

We used to hear people speak of "getting religion," a phrase that seems to intimate that it is a something to be acquired; would it not be better to speak of religion *getting us*? It is not a something that you put among your treasures, though it is precious beyond price, that you are to place for safe-keeping in your safety-deposit box, though its value is beyond expression—"more precious than rubies, and all the things thou canst desire are not to be compared unto it!" It is something to be hidden in the heart—its proper soil—and which will naturally and necessarily germinate and grow up into beauty and bear fruit to the glory of God.

Religion might well be defined as the life of God in the soul of man, and the "making of religion to grow" is the

natural development of that life. That signifies the making of the life of the man more and more like the life of God, or to put the thought in more simple phrase, it is making the life of the man to conform more and more to the life of the Son of man. Jesus "went about doing good;" that is religion growing, and that is the way to make religion grow. There is nothing magical or mysterious about it; it is simple and obvious. "Wayfaring men, though fools, need not err" as to its meaning. *You grow as you go!* Religion is life; and if there be life in you, it must grow. G-R-O-W means: "Go Right On Working."

The parable of the talents is suggestive. The man that received five presented his lord with ten, and the man that received two brought four, while the man that received one kept that safely and returned it to his master! But a parable does not teach the whole of truth: you cannot bring back the spark of religion, to change the figure, that you received long ago; you will find that it has expired! And that will be much sadder than to have lost the talent!

—G. S. R.

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JOB'S QUESTION ANSWERED

Springtime with nature's awakening speaks in a language, that tells of a resurrection life, that needs no theological arguments to verify it. That which is seen true in nature, is also openly shown to be true in human experience. Job asked the question: "If a man die, shall he live again?" and Jesus Christ answered it by His own personal entrance into the realm of death, and then emerging from it alive and glorified.

Our Saviour never argued about a future life. He assumed it, He declared it, He talked of it as an assured fact. He joined the time that now is, to the eternity that shall be, after time shall cease. His whole ministry presupposed a future life, His farewell words gave new knowledge of it, His seven words of the cross would have been without meaning, except that *He knew* the reality of a future life.

After the agony of the cross and the attending transition experiences, He emerged from the darkness (now no longer darkness) and stood before His disciples "The Victorious One." "The Ever-Living One", repeating in Person, "Because I live, ye shall live also." What glorious assurance He gives us as He stands by our side, when the shadows

have fallen deeply around us, and we cannot see one step beyond the ever-present NOW! How His "Peace be unto you," cheers us. How His "I go to prepare a place for you," lets the light of the unending life break over us, and beyond the valley of the shadow, we see the light of the eternal day. Yes, if a man die he shall live again!

It is decidedly reassuring when men like Prof. Pupin, of Columbia University, tell us that "Science adds immeasurably to the foundations of religious faith. Science has made me a better Christian. Science will strengthen religion, it has strengthened mine." Or when Sir Oliver Lodge asserts as his positive conviction, "There is a future life." Still more assuring are the words of our Saviour when He says, "In My Father's house there are many mansions." Some are on this side of the vale and others are on the other side. In some of His mansions we are living now, others are reserved for us after we have crossed the boundaries of time, and the eternal habitations become ours. Can we grasp the significance of His words that tell us that a place is awaiting us in the Father's House? How needful that we so live, that ours may be the blessed fulfillment of living forevermore, in the place awaiting us, since the foundation of the world.

—A. M. S.

* * *

BISHOP BARNES ON WESLEY

Preaching at the Birmingham Wesleyan Mission at its anniversary on Wesley's Essential Message, Dr. Barnes, the Anglican Bishop of Birmingham, so often criticized for his "modernism", said that the idea that the Kingdom of God is in essence the life of God in the soul, was in the very forefront of Wesley's message. Conversion was for him, and still is for those who have a true understanding of the things of the Spirit, the sudden overwhelming recognition of God's presence within; and with such recognition goes the knowledge that the life of the spirit can be sustained by prayer. That divinely strengthened life in all its fullness is independent of external accessories, and needs no intermediation between God and man.

For long Wesley was doubtful of his conversion. He wrote in his "Journal": "I who went to America to convert others was never myself converted to God." It was, in fact, only after his return that the final flash of religious insight, what may best be described as an overpowering certainty, came to him. But, of course, there are degrees of spiritual understanding. Wesley through youth and early manhood was ever climbing. At the end Wesley was supremely ready for his great missionary activity because he was certain of his faith. He had learned from the Bible, and especially from Christ that God can be known by man.

"Wesley's faith was founded on certainties built out of his own experience," said Dr. Barnes. "He had found the God whom Christ revealed. He had thereby been given moral strength—power unto righteousness. As his religious understanding deepened, and especially after his heart was strangely warmed on a memorable evening in Aldersgate Street, he came to have the settled conviction that he could conquer both fear and temptation. . . . Man himself with his spiritual perceptions is, of all things on the earth, nearest to God. Is it then inconceivable that we should be incapable of making contact with the Creator of our faculties? Is it even possible that Man's highest powers are wholly uninfluenced by the source of His being? I confess that, when I am told that the peace and joy which come through prayer and the struggle for righteousness are consequences of the sublimation of sexual or other instincts, I become impatient of assertions which are absurdly improbable and devoid of proof. . . . As I reflect on the deepest experiences that come to men, and as I seek to understand that spiritual excellence of our greatest religious teachers, I am sure that the Father of us all is willing to dwell with His children, and that if we seek Him we shall find Him. We can all by prayer and self-discipline get God's help to create the Kingdom of God within us; and when the Kingdom is established within, then will come righteousness and peace and joy in the Holy Ghost."

H. W. PEET.

"THE CLASH OF WORLD FORCES"

President Marsh of Boston University has made the interesting announcement that the famous English author, Basil J. Mathews, has been appointed Professor of Missions in the School of Theology. A native of Oxford, England, Mr. Mathews graduated from the great university there in 1904, and has since that time been one of the foremost figures in world missionary work. He served on the editorial staff of *The Christian World* in London. Later he was a Secretary of the London Missionary Society and from 1924 to 1929 was literature Secretary of the World's Committee of the Y. M. C. A. at Geneva. In the British Who's Who for 1930, no less than 16 books are credited to his fertile pen, the latest being his widely acclaimed "Life of Jesus." To this list has now been added another valuable volume, "The Clash of World Forces," in which Mr. Mathews vividly describes Bolshevism, Nationalism and Christianity, clarifying his discussions by grouping them around such definite and impressive personalities as Lenin, Gandhi, Sun Yat-sen, Mussolini, Masaryk and others, over against the adequate personality and message of Jesus. (The Abingdon Press, \$1.50). Here is the sort of book one needs in order to be well-informed concerning the trends and attitudes of this wonderful day in which we live. Our London Correspondent sends this interesting additional word about Mr. Mathews:

"The congratulations tendered by the many British friends of Mr. Basil Mathews on his acceptance of the office of the Chair of Missions at Boston University, is combined with the sense of satisfaction that his great services and radiant personality will now be available for both sides of the Atlantic, for he has made an arrangement with the University that whereas he will spend four months each year in Boston, he will be free to be in England or elsewhere if he wants to, the rest of the year. Since Mr. Mathews gave up his Literature secretaryship of the World Y. M. C. A. Committee last autumn he has been attached to Dr. John R. Mott's personal staff. His new work will not interfere with this. Already he has got a number of new books in preparation, including a life of Dr. Mott, in connection with which he is going to the United States this May, and another book on Palestine to follow his new and already very successful life of Jesus."

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A STATESMAN APPRECIATES A SAINT

Columnist Calvin Coolidge is just about at his best when he writes of the translation of Brother Joseph Dutton, far out in the islands of the Pacific. If some of us have thought at times that Mr. Coolidge was rather too well satisfied with our material progress and economic supremacy, he here reveals a splendid appreciation of one whose soul has just been "released from the limitations of this earth," and who "amid all the pretensions of the present era, the pride, the guile, the strife," proved himself "a reality". This is his vivid description of Brother Joseph:

"Bearer of an old New England name, born in Vermont in 1843, captain of a Wisconsin company in the Civil War, novice in a Trappist monastery in middle life, voluntary missionary to the lepers of Molokai for over 44 years, dedicated to poverty, surrounded by hopeless misery, yet joyously consecrated through the years to the things of the spirit, this man died a saintly world figure."

It requires genuine spiritual vision to read into this story of heroic self-abnegation such a faith as Mr. Coolidge expresses, a vision of the better angels in our nature, so often obscured or entirely lost to view in the self-seeking and license of our time. But after all it is the faith of all great spiritual leaders, who have always been able to see something good even in the worst of men, that spark of divinity which can be fanned into a living flame. Though he was so much more fully dedicated to "the things of the spirit" than we may be, Brother Joseph was our brother. Therefore our former President ventures to add:

"Wherever his story is told men will pause to worship. His faith, his works, his self-sacrifice appeal to people because there is always something of the same spirit in them. Therein lies the moral power of the world. He realized

a vision which we all have. The universal response to the example of his life is another demonstration of what mankind regards as just and true and holy. He showed the power of what is good and the binding force of the common brotherhood of man."

* * *

WHO IS TO BLAME?

Listen! A few weeks ago eleven young men stood in the prisoner's dock of the Quarter Sessions Court, Philadelphia, and received sentences totaling 41½ to 83 years. They were bandits, highway-men who had committed a number of robberies, hold-ups, before they were arrested. The youngest was 17 and the recognized leader was 18 years old. The crippled mother of the leader was present when the sentences were given, and becoming hysterical, fell to the floor not far from where her son sat, as a sentence of from 8 to 16 years in the penitentiary was announced by the judge, for her son.

At the sound of his mother's outcries, the youth climbed over the back of his chair in the dock and ran to her side, begging the court officers to allow him to console her. Above the uproar and confusion the Asst. District Attorney was heard shouting, "All of you fellows should think of your mothers before you go out and commit these crimes. It is too late to be sorry now." Was that true? Was it too late for sorrow and shame to transform those lives? Was there, is there no power to save such young men as these?

The other evening a city paper announced that 12 youths had been "rounded up" after \$20,000 or \$30,000 worth of jewelry had been recovered. It had been hidden by them under a fountain in a West Phila. playgrounds. They had robbed apartment houses, stores, etc., in a series of bold robberies that equalled experienced bandits. All of them, except one, were 16 and 17 years of age.

Who is to blame for such a fearful record of juvenile crime? Listen to what Director of Public Safety Schofield said to the Conference of the M. E. Church, at its late sessions in Reading, Pa.

"One of the reasons for crime in America is lack of adequate religious instructions for boys. Most of crime in this country is committed by boys 16 to 21 years of age. They are children of foreign-born parents. They are the class of boys committing crime. The influence of motion pictures on the younger generation is disastrous to modern youth. A boy or girl can get from the movies detailed information on how to pick a lock, how to murder and all the category of criminality."

Is there any hope for these godless homes and these boys and girls who have neither fear of God nor love for their fellowmen in their hearts? If we really believe that Jesus Christ came into the world and died to save *all men*, then we must answer "YES." Surely these homes can be transformed and these boys and girls can and will be saved, as soon as the Lord Jesus finds a multitude of men and women, who have enough of the Pentecostal Spirit in their hearts and lives to carry them into these homes. These are the homes so dark with sin and shame, that only the Light Divine, the Light of the World, can change their darkness into light.

Surely "Redemption's Day" is awaiting such as these, and they are awaiting an awakened Church, with its consecrated men and women to lead them out of the darkness into the Light. Will they wait in vain?

—A. M. S.

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THE UNDERWORLD MOVIES

A few years ago, in one of our first references to the character of the motion picture shows, the MESSENGER declared that the two most serious indictments which had to be made were (1) the primacy of sex pictures, with their almost invariable attack upon the purity and fidelity of family life; and (2) the exploitation of the underworld. We believe that subsequent events have served to confirm this diagnosis.

In his annual report to the Board of Directors of the

movie trust, Mr. Will H. Hays is credited with the following rhetorical outburst:

"The greatest of all censors—the American public—is beginning to vote thumbs down on the 'hardboiled' realism in literature and on the stage which marked the post-war period. The orgy of self-revelation which marked such a large portion of modern authorship is passing. We have a new younger generation, now rising from the jazz age, that promises to support clean, high-purposed entertainment." Czar Hays said among the signs of the new day was the wide-popular acclaim which greeted feature productions in 1930 dealing with great biographical subjects, prison and civic reform and stirring epochs of American history. "The American screen in recent months," he said, "has done much to debunk the gangster by showing he can't win and by ridicule." And the latter influence "removed from the bandit and the gunman every shred of false heroism that might influence young people. Nothing could prove more forcibly the success of self-regulation in the motion picture industry than the manner in which such subjects invariably have been handled."

Can such a high claim be justified? Certainly not, if the pictures we have seen are any criterion. If Mr. Hays really believes what he is reporting, we are quite unable to understand the phenomenon. Vice has been paraded and made glamorous before our eyes, and the evil effects seem incalculably great to many thoughtful people who are by no means crusading reformers or intolerant fanatics. Judge Wm. H. Smathers, of Atlantic City, for instance, does not hesitate to say, in the very face of the beautiful language of Mr. Hays, that motion pictures featuring gangsters and gunmen are "responsible for a national wave of juvenile crime." The ire of the jurist was aroused when four boys, aged 7 to 12, all members of prominent families, confessed they had broken into a store and stolen merchandise worth \$500, *having planned the robbery as they were returning home from a theatre where they had viewed a gangster picture.* It seems as if Judge Smathers were debunking some defenders of the movies in these solemn words:

"Something has got to be done," Judge Smathers said, "to prohibit motion picture concerns from making and exhibiting gangsters, gunmen, underworld and racket pictures. They are poisoning the minds of the youth of this country, conveying a false impression of bravery and heroism, actuating them to commit serious crimes, such as carrying pistols, breaking and entering and attempted hold-ups. They not only disturb a boy's mind while he is in school and at wholesome play, but they disturb his sleep."

The father of six children, including two small boys, Judge Smathers said the situation was so serious that he hesitated to permit his own children to attend movies. "When my children want to go to the movies," he said, "before I can give my consent, I first must investigate and determine that there is no gangster picture for them to see and then I cannot always be sure. School authorities, Churches and civic organizations should join forces with law enforcement agencies and the courts to compel State and Federal action to rid society of this menace without further delay."

* * *

FOR HOLY WEEK

Writing in Holy Week, amid its holy memories and inspirations, we are moved to express gratitude for three little books which have come to us this year to deepen our spiritual appreciation of this wonderful week in human history. First of all, *The Meaning of the Cross*, by Dr. Henry Sloane Coffin, President of Union Theological Seminary, is a masterly and powerful presentation of this central fact of our religion (Scribner's, 164 pp., \$1.50). *Great Days of the Last Week*, by B. H. Bruner (Richard R. Smith, Inc., 87 pp., \$1.00), and *Holy Week* (a booklet of 69 pages containing homilies on the passion of Christ by Rev. Dr. Henderson N. Miller, and printed by The Pridcrafters, Lansdale, Pa.), are excellent examples of helpfulness for pastors and people.

The Parables of Peto the Penman

THE PARABLE OF THE MEETS AND THE EATS

The success of the so-called Service Clubs lies not so much in the Service—whatever its nature—as in the meals served and eaten. This is not treason; but three years' association with a Roarer's Roost has taught the Penman that the service end of the program is an addendum: *the Meal's the Thing!* The service, to be sure, is magnified and advertised and broadcast in big letters and with a Megaphone Voice, but the Club is normal only after it has sung a stanza of "America" and then addresses itself to chicken and waffles, mince pie (XXX strength), black coffee, cigars or the weak substitute that "hasn't a Cough in a Carload." Even the Illuminating Talk that follows is

secondary, and there be much fidgeting if the speaker runs past 15 minutes.

All of which proves that the gregariousness of men is satisfied with hominy, hot beef, and horseradish, rather than with dues, uplift programs, and reports on the number of Christmas baskets distributed—with Charity spelled with a Capital C. Publicity is the slogan, a good meal is the excuse, and major and minor activities are the justification for a night out with the boys in a hostelry where you can get what you can afford, if your conscience is like a concertina. Priest and preacher, banker and borrower, merchant and patron, meet on the level for an hour, wearing a badge as large as a dishpan that announces their names and business. But try to slap the banker on the back ten minutes after he leaves the dining room. Try it, and call him by his nickname—if you dare! As for group singing: it isn't. It's shouting doggerel about grasshoppers and the Old Family Tooth-brush that Hung in the Sink. We meets an' we greets an' we eats—but the Hour of Fellowship scratcheth not even the cuticle of our normal attitude toward others, and the thing that keepeth Service Clubs alive is the ballyhoo of the Ones Higher Up. Selah!

And the Mother of Jesus Was There

By ALLEN R. BARTHOLOMEW, D.D.

St. John for the first time gives woman the central place in the social world. It was at a wedding in Cana of Galilee that she won this rightful position. Before Jesus and His disciples were named as guests in the sacred narrative we read, "And the mother of Jesus was there." Only on one other occasion was this unique name given to Mary; it was after our Lord had gone back to heaven, when they continued with one accord in prayer and supplication, "with the women, and **Mary the Mother of Jesus**, and with his brethren."

One of the sweetest, tenderest and loveliest words in the English Language is **Mother**. "A mother is a mother still, the holiest thing alive." And who is it that deserves to be held in everlasting remembrance, if not a mother? The mother is the educator of the heart. She moulds the character. She shapes the life. She stamps the destiny. How can it be otherwise? Love watches over our birth. It is the embrace of the mother that wakens earliest in the babe the sentiment of love. It is the kiss of the mother than unseals the infant lips for its innocent prattle. There is a homelife which is absolutely necessary for the child's growth, and that is found in the mother heart.

Humanity could make no progress without the moulding influence of the Christian family. Who can exercise that care so tenderly and so effectually as a **mother**? Is there any **author** that can enlighten the world as a mother who teaches her children to love God and obey His holy laws? Is there any **artist** that can produce by chisel a statue, or by brush a portrait that will surpass the beauty of a soul that a mother fashions for the skies? Is there any **singer** that can praise the Lord so perfectly as a mother who makes the lives of her children vocal with praises to the heavenly King? Of her the poet writes:

"The mother in her office, holds the key
Of the soul; and she it is who stamps the
 coin
Of character, and makes the being who
 would be a savage,
But for her gentle care, a Christian man;
Then crown her queen of the world."

The Daughters of the American Revolution placed in each of the eleven states, through which the great transcontinental highway extends, known as the National Old Trails Road, beginning in Maryland and ending in California, a marker in the

form of a symbolic stone statue of heroic size. This figure of the Daughters' own design and creation, is that of a pioneer mother, standing erect and unafraid with the vision of a great future in her eyes. In her arms is a sleeping baby, and a small boy clings to the ample folds of her homespun dress. It is a notable group and will stand for all time, guarding the ways of civilization on that historic trail.

As one looks back through the ages past, there is scanty reference to the work of women in the world. Such women as do appear in history are nearly all of high rank. This is evident from the tone of the **Magnificat**, in which the mother of Jesus sang of "the low estate of his handmaiden," "and exalted them of **low degree**." It took man a long time to discover the true sphere of woman in the world. And it is only in Christian lands where woman enjoys her proper freedom that she is given the privilege of cultivating all her mental, moral and spiritual powers. Who can tell how much of the freedom of women is due to the **spirit of Missions**? It should be a constant joy in Christian hearts to see how women are advancing all over the world, and it would be a stupid person who will not admit that missionary work has been one of the greatest factors.

Woman's work is recognized as never before, and as a Canadian Bishop put it—"in matters of quick, practical decision women are superior to men. Woman's intuitive mind can reach the solution of a problem and make a firm decision easier and quicker than a man who is still sorting out his premises and trying to make a deduction from them."

There is no greater factor in creating high ideals and forming holy characters than the influence of Christian women. One of the best tests of civilization is the place woman occupies in the social order. A nation that is careless of its women and children has no right to exist. No nation rises above the spirit of its women. Reverence for womanhood will save any nation from decay. Let it be said to the credit of woman, she has always been the advocate of every virtue, the reformer of every vice, the destroyer of falsehood, the patroness of intelligence, the guardian of childhood, the minister of heaven in the home, the shield of the orphan, the sister of the poor and the handmaiden of the Lord.

Alas! this tribute cannot be paid to all

the women in the world. Woman does not share in the glories of womanhood in the non-Christian lands. Where Jesus is a stranger and His gospel an unfelt power, woman is an abject slave to man. All non-Christian religions degrade woman. And as the mothers, wives and sisters are the moulding factors in home-building and character-shaping, we may well know the end of mankind—temporal and spiritual—in heathen lands.

While we must admit with shame that in America all women do not receive the justice, honor and devotion due them, yet how vastly different is their condition from that of their sisters who live in poverty, ignorance and superstition! **One-half of the human race is completely shut out from the life and light of the world.** The exaltation of woman is the first and important step towards all social, moral and intellectual reform. At the center of society is the home, and the center of home is the wife and mother. It would be impossible to regenerate the human race, and leave the condition and needs of its women and children out of account.

What, then, is the Remedy? The only remedy is in diffusing in all lands the gospel of faith, hope and love. One of the first things to be done is to teach, by word and deed, the sanctity of human personality. **A woman is not a thing, but a person.** She must be placed on a level with man. Her individuality and worth must be recognized and full scope given to all her powers. All over the world the women are awakening to this need. Evidently the old order is changing and the wonder is whereunto it will grow. The times are moving and we must move with them if we would help the women of the Far East to preserve their present position and to strengthen it for future leadership. Never has there been such a challenge to the Christian women in America. There is a divine necessity for a world-wide effort to meet a world-wide need. Woman's work is race preservation and race improvement. She has been taught that humanity means the world. She knows that she cannot uplift the womanhood of the world by any effort that stops short with the women of America. Should not the Christian women in all lands pledge themselves to united and untiring efforts in behalf of their weaker sisters in the non-Christian world?

Integrating the New Member

On Palm Sunday and on Easter thousands of persons, young and old, were received into the fellowship of the Church. Some were confirmed after a course of instruction in the doctrines and duties of our religion; others were received by certificate of dismissal from other congregations or denominations; and still others came back by way of reprofession. What a glorious season this harvest time in the Church is! What great resolves of heart, what noble impulses stirred within; what high hopes and aspirations were kindled! What great rejoicing by parents; teachers, pastors and friends!

But now the real issue emerges. How can these new members be properly assimilated and integrated into the life and work of the Church? The reason we lose

so many members is due largely to the fact that the integrating process has been so much at fault. Altogether too few pastors are disposed to give any attention to this phase of their work. They allow the new members to find their place in the Church as best they can, but most generally they cannot discover it for themselves. The new member should receive an early call from the pastor and officers of the Church, who should discuss the program of activities in the Church and ascertain in which phase of work the new member will be disposed to engage. A definite, a specific task should be assigned. This task may be large or small as conditions may warrant, but there ought to be a work for each and all.

It would be well to have post-Easter

periods of instruction for newly received members. This instruction should cover subjects of a very practical nature; also the history and organization of the denomination, the work which the denomination carries forward through its Boards and educational institutions. The literature of the Church, especially the weekly Church paper and "The Outlook of Missions" should be called to their attention, and it might be a very good idea for the congregation to present to every new member a year's subscription to the "Reformed Church Messenger."

If such a course is consistently followed the new member will be properly integrated and grow in grace and become an abiding factor in the life of the Church.

C. E. S.

Modern Christianity's Prodigals

By DR. E. G. HOMRIGHAUSEN

(Continued from Last Week)

II.

But the Father had another son. He was in the field of work, doing the daily tasks of a dutiful and respectable son. He had rejoiced with a sense of relief when the younger had left. For the younger brother had asked too many questions, he was too radical, too disturbing and pestiferous. He was so heterodox!!

Now this older son had not gone on such an intellectual and moral escapade. He had always been conservative, in dress and otherwise. He never possessed that daring recklessness, he liked to preserve the status quo in all things.

And he was quite proud of his achievements around the House, and especially of his external moralism. He had made much of his moral behavior, and had even reminded his Father of it often. Sometimes he would rebuke the servants for their laxities, but there was always an undercurrent of pride in his own morality that was the secret text of his admonitions.

Now as he came from the field of work, and hearing music in the House, inquired of a servant, who in his undignified joyousness told him the whole story of the younger son's return. And then and there, his temper crystalized the very essence of his character, and despite the Father's earnest and loving pleading he would not budge.

This son had stayed in the House of the Father, but he was not in the Home. He had the outward form of a son, but his inward being denied the very essence of sonship. He lived in proximity to the Father, but he did not live with Him. He did all the duties of a child of the Home, but his heart was not in his work. He

could tell a stranger all about the Father's plans, features, habits, but it was a mechanical knowledge learned by observation rather than identification. He was morally decent and respectable, but he lacked the heart of a son. His religiosity was frankly obnoxious to others, for it had about it a cold, superior-complex ethicalism and dogmatism. One could never tell he had such a remarkable Father by observing him. He was infallible in word, thought, morals, and Fatherology. His very smugness was his sin.

He too had made His Fatherology into a Sonology. Psychologically he was no different from his younger brother. After all, the Father was bound by his own little idea of Him. He too had limited the Father's action and being to his notion of Him. His Fatherology was consistent alright, in fact it was so consistent that even Father's pleading could not make him sympathetic enough to take into his love his own erring brother. He called him "Father," but his Father's word and will could not change his ways,—his Father was not his Father. His Fatherology was flawless, punctureproof, but it was cold and fossilized. He never had known the willing companionship with his Father. He had codified his sonship into a list of household duties and orthodox ancestral mores.

He never had felt the sting of penitence for unloveliness, lack of sympathy, utter misunderstanding of His Father. He was living on husks too but did not know it. His stubborn and infallible head had not yet been broken by a sense of prodigality. His activism had smokescreened his conscience. His respectability blinded him to his real sense of need.

I suppose he could have told neighbors

to a penny what the Household budget was. He had entered heart and soul into the physical plans for improving the Homestead. And the way he talked must have made the neighbors think that Father had given everything over to his management. But in the end he was a House servant and not a Homemaker and Homelover. In fact he had identified House and Home, so that he thought of Father rather as a Houseman, a great promoter.

He was a Pharisee, a dogmatist, a systematic, and ecclesiastic! He was consistent in his thinking, working, moral respectability, but after all a joyless, intolerant, unsympathetic statistical member of the Father's House. He was more of a liability to his Father's reputation than the son who broke down and came Home!!

He never had seen the lines in Father's face as he sat with Him day after day at meat. Lines because of him!! One shudders at the thought,—what might have happened had he met the returning brother at the gate. Maybe more are not returning because of sons like him.

Prayer

O Father-God, we prodigals kneel in the comradeship of broken and humble hearts, at the grief we have caused Thy heart. Thy love has haunted us in the pig-sty of our own extremity of skepticism, despair, disillusionment,—in the field of cold, unsympathetic, theological and moral respectability. We throw ourselves in abandon upon Thy marvelous suffering grace. And in the sense of our recovered sonship we would lose ourselves in the work of Homebuilding for THY sake, Father. AMEN.

Indianapolis, Ind.

A Soliloquy on Life

By LAURA M. KICHLINE

Life! What are thou? Such a strange, enigmatical, problematical thing!

How swiftly doubts and firm convictions, fear and faith, a sense of weakness and a feeling of strength, a cloud of discouragement and a stalwart courage—all crowd into the human mind, creating there a paradoxical panic, a gripping interrogation.

We are taught to form high ideals and our hearts are pained to see the multitudes rush on through life, trampling them under foot. And then, suddenly, our souls are inspired to find here and there like rare, glistening gold flakes, lives with high

ideals and noble purposes, scorning the base, the rude, the evil, hearts beating "in tune with the Infinite."

Ah, yes! that is the secret: "In tune with the Infinite." Methinks I can grasp to a tiny degree the wonderful love of "the Infinite" that envelops all humanity—a love rejected, shunned, scorned by millions of those whom it is meant to bless. But this rejection by the many serves only to magnify the contrast and enhance the wondrous beauty of those lives whose hearts are attuned to the Divine will.

Again comes the question: "Life, what art thou?" Holy Writ reveals the answer:

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

The breath of God, the Spirit of the Eternal—that is life.

As for the problems, the enigmas, the paradoxes of men's lives, the Creator of life holds all these things in the hollow of His hand. And the heart that now beats "in tune with the Infinite" shall be changed—"in the twinkling of an eye"—changed into His image.

The deeper men go into life, the deeper is their conviction that this life is not all.

A day may round out an insect's life, and a bird or a beast needs no tomorrow.

Not so with him who knows that he is related to God and has felt "the power of an endless life." "But we all, with open

face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then will the dark things be made plain,

then will be revealed all the fullness of life through Him who said, "I am come that they might have life, and that they might have it more abundantly."

Orangeville, Pa.

The King and His Kingdom

HENRY C. SCHLUETER

Kings and kingdoms come and go; they are the most majestic sounds in the land of mortals; they have filled the world with noise, confusion and blood, since the hosts of mankind first left the state of nature, and formed themselves into societies. The disputes of worldly kingdoms for superiority have set and forced the world into arms from age to age, and have destroyed or enslaved the larger part of the human race, and the end of that aim has not yet come. However, the great World War has awakened the people of the nations everywhere out of sleep and slumber, and has carried away their thoughts into a serene and peaceful region, a region beyond the reach of confusion and violence—I mean the Kingdom of the Lord Jesus Christ. And as soon as the kingdoms of this world will acknowledge, obey, and serve the Prince of Peace, there will be no more war and bloodshed, but peace on earth and goodwill to man. That time will surely come.

The Holy Scriptures represent the Lord Jesus under a great many characters, which assist us to form adequate ideas of His exalted person. He is a surety, that undertook and paid the dreadful debt of obedience and suffering, which sinners owed to the divine justice and law: Jesus is a Priest, a great High Priest, that once for all offered Himself as a sacrifice for sin; and He now dwells in His native heaven, at His Father's right hand, as the Advocate and Intercessor of His people. He is the Prophet, who teaches His Church, in all ages, by His Word and Spirit. He is the supreme and universal Judge, to whom men and angels are accountable; and His name is Jesus, a Savior,

because He saves His people from their sins. Under these august and endearing characters Christ is often represented. But there is one character under which our blessed Lord is uniformly represented, both in the Old and New Testament: Jesus Christ is a KING, a great King, invested with universal authority. Upon His appearance in the flesh, all nature, and especially the Christian Church, is represented as placed under Him, as His Kingdom.

The 110th Psalm is throughout a celebration of the kingly and priestly office of Christ united. King David says there: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning: thou hast the dew of thy youth." The evangelical prophet Isaiah is often transported with the foresight of this illustrious King, and the glorious kingdom of His grace. He says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever." Isaiah 9:6, 7. This is the King and kingdom represented to Nebuchadnezzar in his dream, as "a stone cut out without hands, which became a great mountain, and filled the whole earth." Daniel, in explaining the king's dream, having described the

Babylonian, Persian, Grecian, and Roman emperors, says, "The God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left, like the former, to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:34, 35, 44. Again we read in Daniel 7: 13, 14, "Behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed," like the tottering kingdoms of the earth, which are perpetually rising and falling. This is the King and kingdom of whom St. Paul boldly proclaimed to the murderers of Christ, saying, "God hath made that same Jesus whom you have crucified, Him hath God exalted with His right hand to be a Prince and a Savior." Acts 5:30, 31. All the hosts of heaven, and the whole creation in concert, ascribe to this King, "power and strength, and honor, and glory," and it is this King, who hath on His vesture and on His thigh a name written, KING of KINGS, and LORD of LORDS." Rev. 19:16.

What king ever erected such a kingdom! What subjects so completely, lastingly, lovingly, and happily follow and serve, as the soldiers of the blessed Christ!

"Eternal King, we hail Thee!
Before Thy throne we bend;
All that we have we give Thee,
And serve Thee to the end!"

Baltimore, Md.

A Letter From London

By HUBERT W. PEET

Dr. Schweitzer's Health

In a recent letter to me from Lambarene, French Equatorial Africa, Dr. Albert Schweitzer, the great philosopher, theologian, organist and medical missionary, says: "My eyes and hand are too tired to write, especially my eyes. But my health is good and there is an enormous amount of work." He adds that he hopes within a few weeks to send his friends in Europe a long description of his recent activities. The Doctor's British helper, Mrs. C. E. B. Russell, has been spending a short time in England before returning to her farm in British Columbia for the spring and summer. She hopes to return to Lambarene at the end of this year.

The great public in Europe and America which has been thrilled in reading of the Doctor and his work in that wonderful book "On the Edge of the Primeval Forest", will be interested to know that its sequel, "More from the Primeval Forest", will be published shortly in London. The publication of the Doctor's book, "The Mysticism of St. Paul", has been delayed owing to the death in October of the translator, Mr. Montgomery, but it is now being sent through the press by Professor F. C. Burkitt, of Cambridge.

Free Churchmen Confer

The Annual Assembly of the National Council of the Evangelical Free Churches

was held this year in Weston-super-Mare. The chairman, Dr. Griffith-Jones, vigorously defended the protest made by the Council against the attempt to endow Roman Catholicism, which he declared had been the net effect of the Government Education Bill. He said that before this Catholic claim had been made, there had been a growing "rapprochement" with the Anglicans, to whom he still turned hopefully. But since the Anglican Church spoke with two voices, it would be left chiefly to the Free Churches to vindicate the gains of Protestantism. Sir Oliver Lodge, addressing the Assembly said, the spiritual world was all around, but we knew of it only when it entered into relation with matter and became incarnate. He believed all the past people were in existence carrying on their world. Christ was not dead, but active and living today. Our eyes were mercifully closed to the realities around us. We were here for a time encased in matter, to do the best we could for each other and ourselves.

Among other resolutions passed by the Council, which is not a legislative but a consultative body, was one in favor of the Disestablishment and Disendowment of the Church of England. It looked to such a measure to increase the spiritual efficiency of the Church of England, as it had done in the Principality of Wales. Among visitors to the Council was the Bishop of Bath

and Wells, and Pastor Andre, Moderator of the Reformed Church of France.

A Famous Imprisonment

The death of the Rev. Arthur Tooth recalls an important event in the history of the Church of England. For more than fifty years Mr. Tooth had lived a peaceful life in the countryside as Warden of an orphanage for boys; but his name had once been a household word, and his imprisonment had done much to make a dead letter of the Public Worship Regulation Act. This was the measure by which Disraeli sought to repress the Catholic members of the Church of England; among the practices forbidden were the use of the Prayer of Consecration, of incense, of the mixed chalice, and other ritual ways now common enough. Mr. Tooth, then Vicar of Hatcham, refused to obey the Act on the grounds that no court had the right to interfere in this way with the spiritual life of the Church. Unseemly and disgraceful scenes took place at Hatcham; Mr. Tooth was indicted and pronounced by Lord Penzance to be guilty of contempt, and was sent to prison. This was in 1877. Other priests also went to prison for the same cause; of these Tooth was the last survivor. One of the prisoners was a little hurt when a fellow convict enquired what he was in for; but Tooth, who had a gift of humor, would have enjoyed, his friends

say, telling Bill Sykes why he was there. The controversy belongs now to a past age, and today though there is still conflict between the Anglo-Catholics and the Evangelicals in the Church of England, it is a conflict waged with other weapons. After his brief imprisonment Mr. Tooth spent the rest of his life in training boys, a task to which he brought many gifts; he preferred to equip them for country ways rather than for city offices. He had many hobbies; he was fond of shooting and was a famous mechanic. Among other services he is said to have had the gift of curing inebriates by the power of suggestion.

Inter Alia

The death has occurred of Rev. G. Vale Owen, one of the first Anglican clergymen to become an ardent prophet of Spiritualism. He resigned his living to devote himself to spiritualistic propaganda and among the prominent people who were influenced by him was the late Lord Northcliffe. . . . In May next Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, is paying a visit to America to take part in a meeting of the International Missionary Council at Atlantic City. He will return to London for the summer, but will cross the Atlantic again in September both for further consultation with missionary leaders in the United States and for a holiday. . . . Five

new cathedrals are now being planned or have actually been started in Britain and Ireland. In the South, Guildford Cathedral on its commanding site will make a great new landmark for Surrey. Plans for Birmingham Cathedral allow for traffic to pass underneath it, so that traffic congestion in the area of the city where it is to be erected may not be accentuated. The Roman Catholic Cathedral at Liverpool, designed by Sir Edward Lutyens, will be a stately "rival" to Liverpool's Anglican Cathedral, now gradually approaching completion. The Roman Church is also planning new cathedrals in Oban, Scotland, and Dublin, Ireland. . . . A building which is being secured in Guildford for a Diocesan House is reputed locally to be associated with visits of Bunyan to this lovely district of Surrey. It is said that his description of Vanity Fair was drawn from the scenes on St. Catherine's Hill; and near Shalford, just outside the borough boundaries. . . . The important office of Dean of Canterbury has been filled by the appointment of Dr. Hewlett Johnson, the Dean of Manchester. It will be remembered that owing to ill health "Dick" Sheppard had to resign the deanery. The new Bishop of Bradford is to be the Rev. Alfred Walter Frank Blunt, Rural Dean of Derby. The new bishop has taken a sympathetic and active interest in the

Labor Movement. He was offered the see of Worcester, but declined it; now he is to succeed Dr. Perowne, who goes from Bradford to Worcester. Archdeacon Darbyshire, of Sheffield, has been chosen as Bishop of Glasgow and Galloway. He is a first-class musician as well as a distinguished theologian. . . . The new Canon of Westminster, Dr. Percy Dearmer, has richly earned his preferment. For many years he has been an acknowledged authority on Ecclesiastical Art and he holds a chair on this subject at King's College. In his earlier days, when he was Vicar of St. Mary the Virgin, Primrose Hill, he took a leading part in the guidance of his Church in the ordering of its worship. He was one of the editors of the English Hymnal, a book which has steadily grown in favor both because of its excellent music and the fine discernment of Canon Dearmer. It was his choice too that selected the hymns and poems in "Songs of Praise." During the War he served on the Siberian front. In recent years though he has not lost his old enthusiasm for the service which Christian Art has to render to the Church. He has entered upon new ranges of Churchmanship. For some time, for example, he conducted the afternoon service at the Guildhouse over which Miss Maude Royden presides. He will give distinction to his new office at Westminster, where he follows Canon Charles.

Can Italy and France Keep Peace?

By DEVERE ALLEN

CROSSES ON CHURCH STEEPLES HUMANITY'S TRAFFIC SIGNALS

Crosses on Church steeples are traffic signs directing humanity in the right direction along the highway of life.

They are the moral sentinels of every community, watching the coming and the going of the people.

They see them leave home on Sunday morning. As they come nearer and nearer the steeples hope that they will stop at some Church door. Some do. More do not, passing with no regard for the cross that points the way.

Steeple may have a radio of their own. They know to which Church we belong, or should belong. Seeing us start, they can signal to each other that we are on the way. Many never arrive.

High in the air the cross sweeps the landscape with its watchful eye and sees our destination. No matter where we go, or how far, we are seldom out of sight of a cross.

Friends may not know where we are, and we may not want them to know. But the cross knows and in many cases is sorry.

Heed the cross on the steeple which is a guide to the people, and remember that it is never wrong. It was placed there by a Man who thinks of us every minute of every day. Sometimes we do not think of Him in months.

Sunday is a good time to heed the appeal of the cross and renew an acquaintance which may have been long neglected.

Thank you.

Reading Pa., Eagle.

On my table is a pile of clippings from the Continental press. Mainly, they tell good news. The after-effects of the naval treaty signed by France and Italy are apparent everywhere. The official French press, grudging and cautious at first, has in later days taken its cue from the Quai d'Orsay and settled down, conceding that the agreement was no diplomatic error. Mussolini has voiced the hope of better relations. Briand, following one of the nationalist onslaughts against his pacific policies, made a spirited defense of his methods which was approved in the Chamber by a vote of 551 to 14; since then, the jingoes have been preoccupied by the political results of the bank disasters. The prestige of Mr. Henderson, the British Foreign Minister, has been justly enhanced. The threat of a suicidal armament race between these Mediterranean rivals, thus giving an excuse for a general expansion under the so-called "escalator" clause of the London Naval Treaty, is definitely muzzled.

Rude Realities

My pleasant ruminations, however, are rudely shattered. From the Mediterranean inland to this hillside room is borne a series of loud booms. It is the target practice of the shore batteries. They have been at it steadily for three days. The sky is a-roar with flocks of deadly dragon-flies, rehearsing their little game of dropping lethal pestilence; one of them, though, flies far out over the blue sea, dragging in its aerial wake a mark with which the anti-aircraft guns are occupied. Two submarines, like infinitely lazy porpoises, play about the harbor, going down and reappearing. The streets are full of likeable, well-behaved young soldiers, clad in horizon blue, with a goodly sprinkling of red-hatted or beturbaned colonials in khaki. It is much the same along the border, all the way to Switzerland. At Grenoble, where a strip of Italian territory projects illogically into the soil of France, a grim fort faces it in readiness. Grim forts are placed on more than one grim mountain, and other forts are being grimly built. Maneuvers were constantly in progress as we came down the Rhone, through Orange, Avignon, Arles, Marseilles, Toulon, and the

the troops of fascism duplicate in their own land what is going on in France. Detachments of Italian soldiery practice at war from Ventimiglia to Aosta, worming their way far up into the mountain passes of the snowy Alps.

Conflicting Interests

While Europe seethes with irritations, there is no Continental area transcending in dangerous potentialities an arid waste of land in Northern Africa. Running southward from the Mediterranean where Tunisia and Libya meet, a snaky line proceeds down toward Lake Tchad. For a time, the line will be the same upon all maps; beyond, it depends upon whose map you happen to be looking at. Ever since Cato hurled his Roman execrations at the Carthaginian power, this region has excited Italian ambition; through all these centuries, the old desires have had a way of reappearing. When the Allies drew up their secret treaties at London in 1915, their eagerness to pull Italy in on their side led them to make large pledges. Among the pawns was this coveted territory; how much of it was to go to Italy depended upon how great a portion of Africa was wrested from Germany by France and Britain, and the wording simply ran, "Italy may claim some equitable compensation" in the district. The Bonin-Pichon negotiations of 1919 settled specifically the boundary about halfway to Lake Tchad; from there on, the precise delimitations rest with the arbitrament of time. Even if France ceded to Italy the Tibesti-Borcu region, the actual gain as a trade route would be negligible, and agriculture is out of the question. What, however, is of importance to Italy is the strategic value of these sandy acres in holding back the native tribes, still rebellious and eager to drive the Italians out of the Tipolitanian hinterland. In their turn, the French have become nervous because their cherished port of Djibouti in French Somaliland is now rivalled by As-sab, the Italian port just north of Eritrea, through a concession for a roadway across Abyssinia won by clever Italian diplomacy.

But the Italians think they have a prior need of African territory. "Look," they exclaim, "at our enormous and steadily

little town beyond where this is being written.

We have not yet crossed the restless border. But there, as everybody knows,

mounting population!" They have, in their kingdom of 120,000 square miles, more than 42,000,000 people, and in the last nine years have increased by 4,000,000. France's population is about the same, for an area of 212,000 square miles. Try their best, the French military and governmental leaders cannot persuade the people to raise more children, and unfortunately they do not institute sanitary measures which would materially decrease the death rate. Where are the surplus Italians to go? The fascist government sternly pleads the need of new land, while at the same time doing everything it possibly can to make the need greater. The birth rate is at a point where not even a lack of sanitation can stop it, and Mussolini is not backward about improving sanitation.

France owns in Africa some 3,773,000 square miles, much of it fertile; Italy only 780,000 and much of it barren. Colonialism in Libya is for the Italians still largely a dream of empire. Walking along the Quai Cronstadt at Toulon, and watching the great tide of Moroccans, Algerians, Tunisians, and Senegalese, and realizing France's genius for colonial administration, you understand that in a way the Mediterranean no more separates France from her empire than the little Quesnon River divides Brittany from Normandy. Italian journalists do not tire, however, of pointing out the failure of the French in Tunis to assimilate the Italian population; here, out of 80,000 European inhabitants, there are 44,000 Italians to 28,000 French. It is worthy of passing notation that the passport regulations for the French colonies are the same as those of France, "except to Italian subjects."

Not Remote at All

If this discussion of far regions seems a trifle academic, the notion should be promptly laid aside. Millions of dollars and years of gallant sacrifice have gone into missionary enterprises on the assumption that no corner of the world was insignificant in establishing the principles of Jesus, and even the sternest critic of missions would recognize, if he is realistic, that a war drum beating now in the far wastes of North Africa might conceivably drown out the traffic noises of America's busy streets. War is no more easily controlled, today, than a raging prairie fire. These far-away issues are remote simply because of our own provincialism, not because they do not affect the future of our religious, economic, and social life. And the naval agreement notwithstanding, France and Italy are still very much like the two boys on the rocking-horse, one of whom spoke up and said, with utter frankness, "If one of us got off, I could ride a great deal better."

The Poison of Fear

France, living, as Mr. H. W. Nevins has aptly put it, under the influence of "the haggard element of fear," passionately believes that security must precede peace or disarmament; and by security she means the preservation of the status quo. To keep things as they are, she has gone back to the old balancing of powers against each other, tying herself up to Poland, Czechoslovakia, Roumania, and Yugoslavia, usually by open treaty, sometimes, as in the secret treaty revealed in 1926 between herself and Roumania and Poland, not quite so openly. By marriage of royalty, common pledges, and economic arrangements, Italy has joined the nations determined on a revision of the Versailles Treaty, and to offset France's ring of alliances, she has built up her relations with Hungary, Turkey, and Bulgaria, and even made concessions to Austria by fairer treatment of the Tyrolean minority.

Hushed up at times, when it concerns themselves, is the apparent maintenance of spy systems by both nations. With due allowance for rumor, which, like the camel, can travel far and long on a small amount of refreshment, the reports of arrested spies which appear so frequently in the press are not without significance. Very recently,

the Swiss deported two French spies seeking to obtain "military information concerning a foreign power"; still more recently, an Italian was arrested in the French Riviera and charged with possessing maps of French defenses. It is all very silly, for in this chemical-industrial era, the location or plan of a fort is of slight military consequence. But the ancient game dies hard, and these dramatic machinations, exploited by the press of the offended power, electrify the masses.

THE OLD CHURCH SHEDS

By Mrs. Findley Braden

They're slowly but surely rotting away,
Quite ready to tumble down, some day;
So brown and tottering, sad to see,
Well telling the past to you and me.
Oh, fifty or sixty years ago,
When new, they stood in a handsome row;
And owned by different members too,
Who jointly put their uprearing through.
Built to comfort each waiting breast,
Their drivers having a Gospel feast.
And the old Church sheds had a welcome
for all
Seeking carriage room, or a snug dry stall.

Horseback riders were many then,
For women oft rode as well as men;
Mettle some steeds were fast tied there
When the air was keen, and the weather fair,
And the Doctor's sermons were deep and long.
With praise extended in long metre song.
Then horses whinnied to get away,
Knowing that Sunday was the day,
With later hours for hay and oats,
And waiting generally got their goats.
The Church sheds heard, and they sympathized,
When consoling words could be doubly prized.

O many a man who was well-to-do,
Drove his pair, when pairs were but few;
Helped his home-folks to quick alight,
Whether it was by day or night.
And those who walked, never failed to admire,
Those who owned, when they had to hire.
Neighbor shook hands with neighbor then,
Stayed to chat 'bout the "how" and "when."
It was "Howdy, Jim," and "Good morning, Sue!"
"Good land, Matilda, can this be you?"
And the old Church sheds, when Church was "out,"
Helped to put Father Time to rout.

Then families too of nine or ten,
With shy girl-women, and little-boy men,
Came in big wagons with "Mom" and "Pop,"
The rides oft long, with never a stop.
Their dresses and trousers rough but warm,
Made to weather an on-coming storm;
Hats and coats might be out of style,
But light hearts were right as right the while.
And lovers came to night services here,
With much to remember and oft endear.
And the Church sheds, greeting the girls and boys,
Were really a part of their Sunday joys.

Sleighs in mid-winter, with jingle of bells,
Coming from far away hills and dells;
Old-time buggies, and phaetons new,
Little coupes that held but two;
Big three-seaters filled to the doors,
Hoops, or skirts that were cut in gores.
Room for grandfathers, grandmothers too,
With faith in abundance, and lives so true.
But automobiles would say with vim
And many a frown from "her" or "him,"
"Make way, you moss-backs! Make way!
Make way!
It's parking space that we need today!"

Adding to these psychological and economic factors the keen rivalry that exists in the respective shipyards of the two countries, you can understand how the sentimental motives mingle with the practical. France's mercantile fleet totals 3,530,879 tons; Italy's 3,331,226. Italy is laying down new ocean liners and coastal vessels in a feverish attempt to get ahead; France is doing the same, determined to hold its maritime advantage.

Italy in France's Eyes

Each of these nations looks upon the other critically with respect to certain ideals, practices and institutions. Curiously, but in the same way that human nature is never the least curious of cosmic phenomena, each relishes least those things in the other which most closely resemble its own.

"Book and musket make the perfect fascist" says Mussolini, and no better phrase could sum up the progressive and retrogressive in modern Italy. France, which allows a wide latitude of political agitation, which permits Communists to sit in the Chamber of Deputies and rarely exercises the law giving the government power to muzzle the press, sees in Italy a press cowed into a dog-like servility and a people living under the terror of the Organizzazione Vigilanza Reati Antinazionali, the Italian Tcheka, which is the instrument used by the Dictator to carry out his announced purpose of "trampling upon the putrefying corpse of liberty." France sees textbooks put into use which deliberately rally children around the dictatorship, which hardly mention foreign countries, and which inculcate the war ideal and territorial expansionism. France sees military conscription and voluntary military training so established and interwoven that, as an Italian paper happily put it, every male citizen of Italy is a soldier from the time when, at the age of eight, he joins the uniformed Balilla, up to the age of fifty-five, when he officially becomes a veteran.

What Italy Sees in France

In one of his belligerent speeches, Mussolini histrionically held up in sight of thousands what he proclaimed to be a list of the fortifications recently enlarged and newly erected on the French side of the frontier, a description of batteries freshly placed, and an outline of anti-Italian strategic plans newly perfected. These are the things which the Italian sees. He also sees that French military aviation has been developed to a high degree, in fact so high that many Frenchmen declare it has ruined the advance of commercial flying; he sees that the 1930 bill for war supplies alone in France was \$60,000,000 and is to be doubled from now on; he knows that his own textbooks are similar in many ways to those government-censored books in use by French schools for years, putting the emphasis all on France alone and neglecting other cultures, as well as glorifying militarism; he sees that the moderate Petain has been recently replaced by the reactionary, swashbuckling General Weygand in command of the army; he sees that France's own army, though not increasing and in fact slightly decreasing, is still enormous, and is reinforced by treaty with that of Belgium, the poor little nation that, pathetically enough, is today feverishly building up a staggering burden of new armament, just as she did in 1912 and 1913, hoping in this twice-visionary way to achieve security.

Signs of Hope

The neutral observer finds little consolation in the real reasons for the naval agreement. True, says the cynic, Italy yielded to the importunate British and made a sacrifice for peace, but she also needs British coal and French phosphates. True, he says again, France gave in a little, but only to buy British support against Germany at the coming disarmament conference. I refuse to be so cynical. But I believe there is excellent reason for thinking that the greatest influence was the world depression. Italy's revenues have fallen disastrously, and the cut of 12% in official salaries by the dictatorship did not add to the glamor, which is already beginning to wane a little. France has not been hard hit until lately, but unemployment has at last become serious, and the French Cabinet has learned what economists could have told them long since, that an enormous gold reserve alone will not feed hungry mouths.

Both the French and the Italians are, personally, friendly, even irresistible. Apart from the indoctrinated attitudes which keep them suspicious of each other, they ought to be on the best of terms. In the Provencals and the Ligurians the blood of ancient Gaul and Italy has been blended for two thousand years, so much so that for a long stretch around the adjoining

coastlines you can hardly tell from their appearance to which nation many of the people belong.

There is certainly peace sentiment in Italy, though there is, of course, no organization worthy of the name. The men and women of peace have either been silenced or have fled. And in France, while the hopeful signs are not large, they are increasingly numerous. The women of France have developed some extremely competent leaders working hard for peace. The radical war resistance movement, though small, is definitely on the move, despite imprisonment of the pioneers; the prolific and widely-known French novelist, Victor Margueritte, who served in the

war, has recently published an uncompromising book elaborating concretely the case for Einsteinian pacifism. A school of peace has been established by moderate peace advocates, and is performing useful work. There is a movement of Christians, both Catholic and Protestant, possessing brains and courage, calling the Churches away from the old habit of running to heel whenever Mars utters a loud whistle. The Socialist Party, moderate indeed and long timid about taking an international point of view, has stiffened its demand for disarmament, and its leader, Leon Blum, has published a series of articles which aroused great discussion, in which he made a plea for curtailment of French armament even if this was not matched precisely by

other countries. Among the youth of France, especially, there are voices challenging the war mind and method.

The leaders of the French nation are not ranting war-lovers. Nor is Mussolini the marplot he is sometimes represented. On both sides, there appears a broader spirit. Italy needs peace in order to survive her economic crisis, and those who struggle for democracy against fascism alike recognize that war would only aid reaction. For France, even if victorious, another war would be completely ruinous. But both countries cling to the ideal of empire, unrelaxing; both devoutly believe in the military definition of "security." A change, and better relations, cannot come too soon.

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

Subject—"The Attitude of the Home Toward the Eighteenth Amendment."

Length—Not over 3,000 words.

Time—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

Two Classes of Contestants—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

Prizes—The following prizes are offered in each class:

First prize—\$50

Second prize—\$25

Instructions—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.

2. Use one side of the paper only.

3. Manuscripts, as far as possible, should be typewritten.

1931 SYNODICAL MEETINGS

Eastern Synod—May 11, 1931, Harrisburg, Pa. (Salem).

Pittsburgh Synod—May 18, 1931, Jeanette, Pa. (Grace).

Ohio Synod—June —, 1931, Tiffin, Ohio, Heidelberg College.

Northwest Synod—September 8, 1931, Sauk City, Wis.

Potomac Synod—October 19, 1931, Huntington, Pa. (Abbey).

German Synod of the East—September 8, 1931, New Brunswick, N. J. (Livingston Ave. Reformed).

Midwest Synod—September 21, 1931, Fort Wayne, Ind. (St. John's).

CLASSES MEETINGS IN APRIL, 1931

April 13, 1931—Wyoming, Weatherly Pa. (Salem).

April 13, 1931—Central Ohio, Bucyrus, O. (St. John's).

April 13, 1931—Lakeside Hungarian.

April 14, 1931—Heidelberg, Hazleton, Pa. (Grace).

April 15, 1931—Minnesota, LaCrosse, Wis. (St. John's).

April 29, 1931—South Dakota, Merion, S. D. (Salem).

April 30, 1931—Milwaukee, Madison, Wis. (Memorial).

April 30, 1931—Nebraska, Norfolk, Neb. (Immanuel's).

CLASSES MEETING IN MAY, 1931

May 4, 1931—Zion's, Hungarian, Whitting, Ind. (Magyar).

May 4, 1931—Northwest Ohio, Shelby, O. (First).

May 5, 1931—Chicago, Orangeville, Ill. (Grace).

May 5, 1931—Lincoln, Dawson, Neb. (Zion).

May 6, 1931—Eureka, Artas, S. D.

May 10, 1931—Zion's, Red Lion, Pa. (St. John's).

May 12, 1931—Kansas, St. Joseph, Mo. (First).

May 12, 1931—Indianapolis, Linton, Ind. (Saron).

May 12, 1931—Missouri, St. Joseph, Mo. (First).

May 14, 1931—Virginia, Edinburg, Va.

May 18, 1931—Maryland, Westminster, Md. (Baust Emmanuel).

May 21, 1931—North Carolina, Whitsette, N. C. (Brick Church).

May 27, 1931—Ursinus, Wheatland, Ia.

May 27, 1931—North Dakota, Streeter, N. D.

CHANGE OF ADDRESS

Rev. D. A. Brown from 140 N. Pitt St. to 117 E. Park Ave., Carlisle, Pa.

Rev. Anthony Szabo from East Chicago, Ind., to 493 Amboy Ave., Perth Amboy, N. J.

Dr. J. M. G. Darms preached the sermon at Emmanuel Church, Philadelphia, Rev. B. S. Stern, D.D., pastor, at the preparatory service on the evening of Good Friday. There was a good attendance and the music was exceptionally fine.

"Trial, Tragedy, Triumph," portraying the last days of the life of Christ in music, drama, and song was the splendid Easter program given in St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, on the evenings of April 5 and 6.

The Foreign Mission Day Offerings on April 6 amounted to \$8,842.61. This is a larger amount than was received last year at this time. But it is still far short of the expectations of those who have planned for the work of 1931. Many of the hitherto large contributions have not been received yet, so there still is hope.

The Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor. A Worship service was held at this Church on Good Friday evening and special music was rendered by the choir. On Easter Sunday at 7 A. M. a Sunrise Prayer service was held and at 10.30 the regular Easter service was held, when quite a few new members were added to the membership.

Faith Church, Philadelphia, Rev. Elmer E. Leiphart, pastor, received 33 new members during the Easter season, 17 by confirmation, 10 by renewal of confession, and 6 by letter. The membership of this mission Church which is less than two and a half years old, now numbers 363. The congregation is now looking forward to the dedication of their new building which is planned for the middle of May.

First Church, Canton, O., Rev. R. W. Blemker, D.D., pastor. Good Friday services began at 7.30 with a 15-minute cantata by the choir entitled "Death and Life." New members were received and the Sacrament of the Lord's Supper was celebrated. On Easter Sunday evening, the Senior and Junior choirs combined and gave an Easter musicale. Mr. Willard Spanagel assisted and it was a fitting climax to the Holy Week and Easter services.

A very impressive service by our Reformed Churches in Baltimore, Md., was held in St. Paul's Church, Rev. Dr. Lloyd E. Coblenz, pastor, on the evening of Mar. 22. It was in honor of the departure of Rev. and Mrs. F. Nelsen Schlegel to Baghdad, Iraq. A large audience was present and there was special music by the choir. Addresses were delivered by Dr. Allen R. Bartholomew and Dr. William G. Seiple. The devotional parts of the service were in charge of Dr. Coblenz, Dr. Berkey, Rev. J. F. Grauel, and Rev. Mr. Harvey, father of Mrs. Schlegel.

St. John's Church, West Philadelphia, Rev. Robert O'Boyle, minister. The Easter services were held in this Church on Easter Sunday morning. Holy Communion was celebrated. A large attendance of the membership was present, and the offering for benevolence was \$252 and for current expenses \$134. Dr. A. R. Bartholomew and Dr. C. A. Hauser assisted in the services during Holy Week. The preparatory services were held on Good Friday evening. Dr. Bartholomew also preached the sermon and conducted services on Easter Sunday morning.

Myerstown, Pa., Church, Rev. David Lockart, pastor, lost 3 of its members during Holy Week. William B. Hibschan, aged 76, passed away on Tuesday, Mar. 31, and was buried on the following Saturday; Mrs. Lizzie Y. Tice, aged 62, who was cook at Ursinus College during 1913, 14, 15, and will be remembered by students of that period, died on Thursday, Apr. 2, and was buried on the following Monday; and Miss Elizabeth Hibschan, aged 79, died on Good Friday and was buried on the following Tuesday. All of these folks were baptized in infancy by Rev. Thomas H. Leinbach and confirmed in their youth by Rev. George Wolff.

The Palm Sunday accessions at St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehrling, pastor, included 9 by confirmation and 2 by letter.

Bowling Green Academy Fund. Once again we acknowledge a gift of \$10; made through Mrs. R. W. Herbst, treasurer of the Woman's Missionary Society of G. S. We deeply appreciate this gift and announce our present total to be \$522. Thank you.

The third speaker in the three-hour service on Good Friday sponsored by the Buffalo Council of Churches, Buffalo, N. Y., was the Rev. John M. Peck. Six other pastors of Buffalo took part in the service and 4 others spoke at the services held each day at noon during Holy Week.

The spring Communion services in the Freeburg, Verdilla, and Fremont congregations were held on Palm Sunday by Rev. D. W. Kerr, of Bloomsburg, Pa., who is doing supply work. Mr. King, of the senior class in the Seminary at Lancaster, has accepted a call to the Freeburg, Pa., Charge, and will assume his pastoral duties in May.

Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor. The attendance at the morning Palm Sunday service was the largest at any Palm Sunday service during the last 6 years. In the evening the choir presented the cantata "The Seven Last Words from the Cross." A class of 16 was confirmed Palm Sunday morning after being instructed each Saturday since October. 21 other members were received during the Easter season, a total of 37 new members, making 271 new members during the present pastorate. The S. S. attendance shows a net average increase over last year of 45 per Sunday for the first 11 Sundays of this year.

Several Classical Missionary and Stewardship Committees have recently met and begun to plan definitely for the denomination-wide Every Member Canvass which will be held this fall in all of our Churches for the purpose of underwriting the entire benevolent budget for 1932. The Committee of West New York Classis met under direction of Rev. J. M. Peck on Saturday, Mar. 21, and the Committee on New York Classis met on Tuesday, Mar. 24, under the chairmanship of Rev. Ernest Strassburger in the parsonage of St. Paul's Church, New York City.

Carrollton, Germano, O.; Rev. H. N. Smith, pastor. On Mar. 22 and 29 the pastor preached his first annual sermon. This was a very busy year due largely to a long vacancy in the pastorate. During the summer months Rev. Mr. Smith also supplied the Harsh Church with services. The following are the statistics: Sermons 117; addresses 9; funerals 5; members received 9; baptisms 2; weddings 2; pastoral visits 351; miles traveled 2,987. On the evening of Mar. 22 a Fanny Crosby Memorial service was held. Only hymns written by this talented writer were used. The service was very much appreciated.

Everyone who joins the Church will also want to participate in its work. If every young person confirmed on Palm Sunday has already begun to use the Duplex Envelopes and support the congregational and denominational work with weekly offerings, there should be a vast increase in our receipts. Five thousand contributions of approximately 10c per week will mean \$500 more each week, or \$26,000 for the year. Include in this amount the contributions of every new adult member enrolled and we should have at least \$30,000 increase through the contributions of new members. How greatly that would help in making effective the program of the Church.

Reminiscences of World War events were awakened by a paper read before the Franklin County Kitzschlin Historical Society on Feb. 27, by Daniel Heefner, secretary of the Mercersburg Academy Alumni. Mr. Heefner is a war veteran, and during the past summer visited the French battlefields and cemeteries with the

view of obtaining all available data possible concerning the work of the division to which Mercersburg Academy Alumni were attached. The topic of his paper was "World War Battlefields and Monuments with Relation to Local Units." Mr. Heefner enhanced his program with motion pictures taken on his trip abroad. The meeting was largely attended.

Calvary Church, Philadelphia, Pa., Rev. Dr. F. H. Fisher, pastor. There were 3 services at the morning service on Palm Sunday. The first was a baptismal service; the second a confirmation service, when the class of young people who have been under instruction since the first of the year were confirmed and received into the Church membership; and the third service was the reception of members into the Church by profession of faith and by letters of dismissals. Holy Communion was observed at both the morning and evening services on Easter Sunday. The 13th annual Mother and Daughter Banquet was held on Mar. 17, at 6:30 P. M. Rev. Edwin N. Faye, Jr., pastor of Trinity Church, Norristown, Pa., was the speaker. The Ladies' Aid Society furnished the supper.

"The Lord has given the Church a Cross to bear, but somewhere along the line it has been dropped." This is the statement made in one of the bulletins of a Classical Missionary and Stewardship Committee. Can it be possible that any Church which has reached such a high stage of spiritual loyalty, and by the grace of God has taken up His Cross, and then because of difficulties and economic strain, and especially because of indifference and irresponsiveness, could have dropped the Cross and said, "I cannot carry it any further, it is too much for me. If others do not care, why should I?" The triumphant Church is the Cross-bearing Church. We must by way of obedience and sacrifice submit ourselves to the will and way of God, and do everything possible to make the work of the Church and the preaching of the Gospel truly effective.

In Goss Memorial, Akron, Ohio, Rev. William E. Troup, pastor, 70 new members were received into the fellowship of the Church on Palm Sunday: 48 by profession of faith in the Lord Jesus Christ; 15 by renewal; and 7 by letter. 424 were in Sunday School and 436 in the morning worship. The pastor closed his sermon series, "Seven Messages to Seven Churches," on Palm Sunday morning, the last one being "The Church of the Last Apostasy." The Lord's Supper was offered at three services: Maundy Thursday night at a Candlelight Communion service; Dawn Service Easter morning; and at the 10:30 service, when the pastor preached on "The Same Body." Goss Memorial joined in the Rally at the Armory Easter night, when 3,000 were expected.

Dryland Charge, Dr. C. A. Butz, pastor. For some time the pastor of the charge, having a successful W. M. S. at Zion Church, Bethlehem, Pa., organized 19 years ago, conceived the idea that a similar organization might be effected at the Dryland Church, Hecktown, Pa. He canvassed his members and succeeded in lining up 25 ladies who expressed their willingness to join. On Dec. 1, 1930, the organization was effected. The Lutherans were invited to join, and "The W. M. S. of Trinity Lutheran and Dryland Reformed Church, Hecktown" was the result. The Reformed officers are: President, Mrs. Elmer Johnson; secretary, Mrs. Frank Johnson; treasurer, Mrs. Edwin Lawall; treasurer of Union funds, Mrs. Oliver Miller. The combined membership is over 100. The outlook is encouraging. On Mar. 24, the C. E. Society of Zion Church, Bethlehem, at a local conference, was able to capture the banner for the second time, having 100 per cent of the membership present and about 78 per cent of visitors present.

"How to put the golden rule into business with the purpose of Christianizing American business," was discussed by Mr.

Scott W. Baker, and "the varied experiences of hospital visitation and community welfare work" were discussed by Rev. B. M. Meyer at the March meeting of the Chapter of the Reformed Churchmen's League at St. Peter's Church, Lancaster, Pa. Rev. Chas. D. Spotts has interested himself greatly in the League. He has written a fine leaflet on men's work, and now with the officers and others has arranged for a "Ritual of Admission", adding another point of interest to membership. And what a fine record of Church attendance this Chapter has! **Sixty-two percent** of the members have attended **every Sunday and Wednesday** Lenten service. General Secretary Truxal, who is one of the live members of the Chapter, reported that 10 men were gathering funds for the Easter ingathering. How happy President George Blaisdell must be to see his Chapter so active and his men so serviceable. And what a fine example this Chapter is setting the others in the Reformed Church.

Would it not be well if the Consistorial Conferences which are usually held in all sections of the Church in the fall were held a **little earlier**? The Committee on Promotion of the Executive Committee, rejoicing over the holding of these Consistorial Conferences, expressed the hope that, in future years, when the fall meetings of Classes will be held earlier, that these Consistorial Conferences will also be held a little earlier in order that members of the Consistories may carry back the messages to their Consistories in time to affect the work before the closing of the year, and to prepare the way for success during the next year. And might it not be well to have a more unified, possibly a denomination-wide, understanding concerning the subject matter discussed at these conferences? One item might well be the major project of the Church for the current year. In this instance, of course, it would be the denomination-wide Every Member Canvass which is to be held this fall. There is something of value in collective thinking and planning in the work of the Church.

First Church, Burlington, N. C., Rev. H. A. Welker, pastor. **A Revival of Unusual Interest** was held in this city for several weeks closing Mar. 29. The uniqueness of this revival was due to the plan upon which it had been in operation. Dr. G. O. Lankford, of the First Christian Church; Dr. W. R. Potter, of the First Presbyterian Church; Dr. H. A. Welker, of the First Reformed Church; and Rev. L. D. Hayman, of the Front St. Methodist Church were the pastors directing the revival. Dr. John C. Patty, a General Evangelist of the M. E. Church, South, with headquarters at Chattanooga, Tenn., was engaged to do the preaching for 18 days or more. Prof. C. J. Velie, Director of Music of Elon College, was placed in charge of the music and a large Chorus Choir. The arrangements of the services were to preach in each of the 4 Churches enterprising the revival. Thus, the revival services were held 4 days in First Reformed Church; 4 days in First Presbyterian Church; 5 days in Front St. Methodist Church; and closed in the First Christian Church. The idea of moving from Church to Church was looked upon by some as rather doubtful at the beginning. However, the pastors and their official boards were optimistic and were anxious to try the venture. The undertaking proved highly interesting and successful. Crowds attended at the beginning of the series, and continued to the end with constant interest and enthusiasm. Much good has been accomplished already in each Church respectively; but by far the most results are to be seen in the fine spirit of co-operation. Denominational lines have faded out in this effort entirely, and the whole enterprise was carried on as one Church. Dr. Patty is a great preacher and knows how to conduct a revival on a high and sane basis. Much good has also been accomplished in the city by this co-operative revival. Burlington will desire another just like it at a future time.

A confirmation class of 50 was confirmed in Trinity Church, Canton, O., by the pastor, Dr. H. Nevin Kerst, on Palm Sunday.

Grace Church, Jeanette, Pa., Rev. Ralph S. Weiler, pastor. From 6 to 6.30 on Easter Sunday morning a sacred concert was played from the Church tower by a group of trumpeters under the leadership of Mr. Ed. Guest. Early Communion service was held at 6.30, at which time the confirmation class received their first Communion. Another Communion service was held at 10.45.

On Palm Sunday evening, a pageant, "The Cross of Light," was presented after a brief service of devotion and an anthem by the choir in St. John's Church, Orwigsburg, Pa., Rev. H. J. Herber, pastor. Confirmation service was held on Good Friday evening. On Easter Sunday at 10.30 A. M. and 7.15 P. M. Communion services were held.

Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor. A Dawn service under the auspices of the Young People's and Intermediate Christian Endeavor Societies was held at 7 A. M. on Easter morning. Special leaders conducted the service. The Divine Worship was held at 10 A. M., when the pastor preached a brief sermon, his theme being "The Life Beyond." Holy Communion was observed. April will be a "Plus Month" for Trinity. The program is as follows: Apr. 12, Extension Session; Apr. 19, Anniversary Occasion, celebrating special events in past history; and Apr. 26, Ladies' and Girls' Day.

Solomon's Church, Macungie, Pa., Rev. L. G. Beers, B.D., pastor. The largest confirmation class of the present pastorate, 16 in number, was received into the fellowship of this Church by confirmation on Palm Sunday at 10 A. M. On Easter Sunday at 6 A. M. a Sunrise Memorial service was conducted and the Lord's Supper was served. Holy Communion was also served at the 10 o'clock service. At the Easter evening service the choir rendered an Easter cantata, "The Easter Message." At this service the infant son of the pastor and wife was baptized by Rev. Wm. U. Helfrich, D.D., of Bath, Pa., who confirmed the pastor.

In Grace Church, Akron, O., Rev. Orris W. Haulman, pastor, special Palm Sunday services crowded the spacious auditorium and 60 members were added by baptism, confirmation, renewal and letter. The pastor's class will not be confirmed until Pentecost. Dr. Paul S. Leinbach, of the "Messenger", was guest preacher on Palm Sunday and the evenings of Holy Week. The Easter Communion, at which Dr. Leinbach assisted the pastor, was held at 7.30 A. M. and 10.30 A. M., the edifice being filled at both services. On Easter evening, the congregation joined with the 14 Reformed congregations of the vicinity in a great All-Reformed Rally in the Akron Armory, where Dr. Leinbach gave the address and a choir of 200 sang the Hallelujah Chorus and other musical numbers. It was a memorable event and again brought out several thousand enthusiastic participants.

Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor. Guest speakers during March were Dr. W. L. Swan, of Cleveland; Rev. Howard M. Wells, D.D., of East Cleveland Presbyterian Church; Judge James Ruhl, Common Pleas Court, who spoke on "Character Building." St. John's Colored Quartet rendered several musical numbers on Mar. 22. On Palm Sunday confirmation and baptism were held. The choir rendered a cantata entitled "The Resurrection Song" in the evening. Hoyle Communion and reception of members took place on Easter. The S. S. gave a pageant at the evening service. The S. S. sent Dr. A. R. Bartholomew \$30 for the support of a student at the American Boys' School at Baghdad. At the special services during Passion Week, Rev. B. Y. Spare and Rev. Oliver G. Droppers were guest preachers on Wednesday and Thursday evenings. Preparatory service was held Friday evening. The pastor took for his

theme "Seven Words from the Cross." The pastor sent an Easter message to the members and friends of the Church. Mr. M. C. Yeagle, of Cleveland, gave the pictures of the Passion Play Wednesday evening, Mar. 25.

85 members of the Men's Bible Class of St. Luke's Church, Lock Haven, Pa., Rev. William E. Harr, pastor, motored recently to Williamsport where they entertained the members of the Men's Bible Classes of the Watsontown and Williamsport Reformed Churches at a supper at St. John's Church, 175 being present. Members of the Ladies' Aid Society of St. Luke's Church had gone to Williamsport earlier in the day and prepared the supper. Guy C. Brosius, teacher of St. Luke's Bible Class, was unable to be present. Arrangements for the evening were in charge of Major Edward T. Miller, president of the class. The program included a talk by Prof. L. J. Ulmer, a member of the faculty of the Lock Haven State Teachers' College, and talks by Rev. P. A. DeLong, pastor of the Watsontown Church; Rev. William C. Rittenhouse, of Williamsport, and Rev. Mr. Harr. Selections were furnished by Kenneth Hassinger's Orchestra and by a quartet composed of T. C. Stover, Philip Reisser, Claude S. Miller and Irvin Hazel. A vocal solo was given by Mr. Reisser, with Miss Sophia H. Schadt as accompanist. The St. Luke's Bible Class had previously been entertained at suppers by the Men's Bible Classes of the Williamsport and Watsontown Churches.

Our Reformed Church is growing in leadership. Many of our pastors are occupying important positions of leadership in their local communities. Some of them are presidents of city federations of Churches, others are tremendously active as chairmen and members of various commissions, altogether the Reformed Church is well represented in international councils. Dr. A. V. Casselman is chairman of the Committee on the Professional Advisors System of Missionary Education; Dr. C. A. Hauser is secretary and treasurer of the Editorial Advisory Section of the International Council of Religious Education. Dr. Paul S. Leinbach is President of the Editorial Council of the Religious Press. Dr. J. H. Apple, of Hood College, and Dr. G. L. Omwake, of Ursinus College, are officers of the committee conducting the campaign for the Liberal Arts Colleges in the U. S. Dr. George W. Richards is president of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. A like record of extended service rendered by outstanding laymen could be recorded, among whom are Mr. William A. Schnader, a graduate of Franklin and Marshall College, who is Attorney General of Pennsylvania, and Mr. E. S. Fretz, who is District President of Rotary, and so we cite names ad infinitum. Altogether the men of the Reformed Church make their leadership felt in widening spheres.

ACROSS THE YEARS

"What has impressed you most deeply in your work in Japan?" This was the question asked of me a few days ago by one of my former high school students. I trust I can give a brief, satisfactory reply to this inquiry, since an adequate account of any special phase of the work of the Reformed Church in Japan would be impossible to put into these few lines.

In a swift glance backward "across the years" (thirty of them), what to me seems the deepest impression made by those years is the positive power of stanch, friendly brotherliness in promoting the influence of Christianity among the Japanese people. There is no side-tracking of such a statement, and no compromise to its issue. The fact remains, even though many people on this side of the world want to think differently.

On our recent trip to the United States,

completed only last week, I heard several passengers on the boat remarking in reference to some Japanese on board, "Oh we want to treat them all right; but they are not white people, so of course, that makes a difference in our feelings."

However, I do not need to dwell upon this theme which I feel sure my friends here in the Reformed Church so well understand, for in my glance backward, the vision comes to me, of a group of true and constant friends in this Church, who during all the years of our residence in Japan, have continued to pray for us, and have put their faith into "works" by sending for our Mission activities, many generous contributions which we felt sure, included besides the actual gifts themselves, a deep, friendly brotherliness so indispensable for the basis of all work for the Master.—Mary Marden Faust, in St. John's Herald, Lansdale, Pa.

ORDAINING CHURCH ORGANISTS

The "Reformed Church Messenger" carries an editorial concerning the ordaining of Church organists. It goes on to say that "the ministry of music in the Church will never attain its highest, most useful influence until its ministers become an order in the Church, set aside for a definite spiritual service. There is a high and holy calling and it is time the Church recognizes it as such. Once the Church begins to emphasize the holiness of this service, irreverence and indifference will disappear. When the Church begins to demand spiritual qualifications of its musicians, vocal and instrumental, as well as artistic qualifications, worship in the Church will have a more significant meaning."

We would disagree with the idea of an "order" of musicians in the sense of an order in the ministry, but we certainly agree that the organist and choir should feel themselves "set apart" for a special service which is theirs. We like the plan some of our preachers have (we are thinking of the Tyler brothers of our Conference), of having a short prayer of devotion each Sunday morning with the choir members before these take charge of the service of song. This does commission them, in a sense, to be ministers of praise and they should reflect by voice and gesture their high calling. The organist can make or mar a service and the choir can assist in the process. Our objection to the paid choir is that its members, as a rule, become professionalized and sometimes take no pains to hide their ennui between the second hymn and the last. Some of them go out not to return until the preach-

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er is coming down the home stretch on his "lastly." Others warble and wail with no feeling whatever in their voices, and then sit down with a thank-heaven-that's-over air. On the other hand, very many splendid professional musicians give themselves wholeheartedly to the task of producing sacred music. These study their problems out of Church hours, and at the service make everything count toward inducing and expressing the utmost devotion to God. Give us more like them—and God bless the organist and choir, whether volunteer or paid, who do their duty Sunday by Sunday.

Baltimore Southern Methodist.

LIQUOR TRAFFIC ALWAYS LAWLESS

Lawlessness and Prohibition

Col. Raymond Robins, Chicago and New York:

"It is claimed that because of Prohibition, there has been increased lawlessness in America. There is an increase of crime in our nation. This is the fact. The reason given is false. In all the nations that participated in the Great War, we find an increase in crime. We are the only one of these to outlaw the liquor traffic. Therefore, the crime and lawlessness of this hour must have another and universal cause. It is an aftermath, a backwash of the Great War. Millions of the youth of great nations, taught to disregard the life and property of the alien, now allow their appetites and greed for gain free dominion under a wave of force and disregard for law and authority."

Speakeasies and Prohibition

Hon. John J. Lentz, former Congressman from Ohio and President of the American Insurance Union:

"The advocates of repeal and modification are making much adieu about the evils of bootleggers and bootlegging. Bootlegging is not a new industry. In the days before Prohibition the saloonkeepers of Cincinnati appealed to the authorities of the city to protect them against bootleggers. Officials of the city of San Francisco estimated frequently that speakeasies and blind tigers outnumbered the licensed saloons before Prohibition. One of the problems of London, England, today is to stop bootlegging. Even in Canada they are bootlegging."

H. J. Haskell, Editor, "Kansas City Star":

"A survey made in Kansas City 20 years ago showed 3,000 places selling liquor, 2,400 without city licenses and numerous beer wagons selling at retail on streets illegally."

"Chicago Tribune," January 8, 1900—(30 years ago):

"An investigation of the wets reveals that 8,502 places are licensed to sell liquor (in Chicago) by the United States Collector of Internal Revenue. The saloon licenses issued total 6,431, leaving 2,071 places that sell liquor and do not pay the city license fee of \$500.00."

Daniel C. Roper, former Commissioner of Internal Revenue:

"In February, 1902, nine years after the South Carolina Dispensary Law went into effect, the records of the United States Collector of Internal Revenue of South Carolina show that there were in the state 444 retail liquor dealers, whereas there were but 104 local dispensaries."

That is, under Government Control, such as the wets are advocating in place of Prohibition, South Carolina had more than four times as many places selling liquor illegally as legally.

Dr. R. H. Martin, President of The National Reform Association, Pittsburgh, Pa.:

"The records show that in the year 1900

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A collection of recitations, exercises, acrostics, drills, dialogs, pantomimes, tableaux, and decorating suggestions. All departments of the Sunday School are provided for.

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MOTHERS OF ALL TIMES. This service is prepared for use without rehearsal. It is for distribution and immediate use, no preparation whatever necessary; familiar Church music with splendid new Mother's Day lyrics. The program is in the form of Responsive Readings, that is to say there will be a reader and responses by congregation. Price, 10c the copy; \$5.00 for 100.

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MOTHER'S CROWN. By Mattie B. Shannon. Price, 10c per copy; \$5.00 per 100, postpaid. A beautiful service for reader interspersed with old familiar tunes with new lyrics to be sung by the entire audience. Also contains a group of recitations which can be used if desired. Every church observing this day will be pleased with this service in honor of mother. "Let us place upon her brow each day a crown woven of heart-blossoms of love, sympathy, appreciation and service."

SILVER THREADS. A Mother's Day program of songs, recitations, and exercises for the various departments of, and groups in, Sunday School. The music is furnished by various composers. Price, 10c per copy; \$1.00 per dozen; \$3.25 per 50; \$6.00 per 100.

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there were in Allegheny County, Pennsylvania, in which Pittsburgh is located, 1,047 licensed saloons. According to the Retail Liquor Dealers' Association of Allegheny County there were in that same year and in the same county 2,300 unlicensed dealers selling liquor in violation of the law, every day of the year, Sunday and election days included."

Liquor Dealers Always Notorious Violators of Law

Richard Lloyd Jones, Editor and Publisher of the "Tulsa Tribune":

"There never was any law the liquor traffic respected or obeyed and there never will be. Liquor is constitutionally lawless."

Edward Keating, former Representative of Congress from Colorado, Editor of "Labor," Washington, D. C., who introduced himself as "an old reporter and editor with forty years' experience in the 'news-paper game':"

"I was not a pioneer in the 'Dry' movement. I embraced Prohibition reluctantly and only after experience had taught me that the men in control of the liquor business would obey no law . . . human or divine."

"I will gladly yield the floor if someone on the other side will undertake to give one instance where the liquor interests voluntarily obeyed a law regulating their business."

"As a matter of fact the brewer, the distiller and the dive-keeper by their persistent refusal to obey any regulation, however mild, aroused the American people to the point where they were willing to write into the organic law a provision outlawing the vile traffic.

"No man of sense imagined that the adoption of the 18th Amendment would automatically reform this criminal crew. Of course, they are corrupting enforcement officers, bribing prosecuting officials and 'fixing' courts.

"But the point I want to make is that they were doing exactly the same thing, only on a much more extensive scale, for forty years before Prohibition was adopted."

Josephus Daniels, former Secretary of the Navy said:

"I might quote testimony by the ream to show that the liquor interests deserved the sentence of death, but I quote only two witnesses. The President of the National Retail Liquor Dealers' Association said in 1916, after many states had gone dry and national Prohibition was in the offing: 'The brewers defied law and order, encouraged violation of law, furnished their products to persons who have no regard for decency, and are greedy to increase their output.' The Secretary of the Brewers' Association of Wisconsin said: 'The retail liquor dealers are not worthy of consideration. They are bums and beggars'."

Dr. Ella A. Boole, President, National Woman's Christian Temperance Union:

"Restore the legal sale of intoxicating liquors, even under State Control with moderate restrictions, and every restriction will be violated. It was so before Prohibition; it is so now."

Wets Threaten Civil War

Prof. Horace D. Taft, Headmaster of the Taft School for Boys in Connecticut and brother of the late President and Chief Justice Taft, said:

"I should like at the beginning to say a word about the testimony that has been offered by those opposing the Eighteenth Amendment . . . it contains so much heat and so little light that it only makes confusion worse confounded. That large numbers of prominent people are opposed to the law in varying degrees of violent emotion, we all know. Your Committee is being told of Civil War and flaming revolt. Our cocktail heroes are linked with the Christian martyrs, the men of '76 and the leaders of the anti-slavery party, a connection that argues a lack of sense of humor."

Edward Keating stated:

"The liquor men, backed by most of the political machines, defended by the most widely circulated newspapers, financed by apparently bottomless 'slush funds' fought to the last ditch and were finally crushed by the weight of their own iniquities rather than by the skill and strength of the opposition.

"Now, ten years after the decision was rendered, they are back here boasting of their contempt for law and trying to bluff the American people with threats of civil war if they are not permitted to have their way.

"I am not a prophet, but I think I am safe in predicting that if these hotheaded sons of John Barleycorn were to muster their forces tomorrow and march down Fifth Avenue under banners which demanded 'Booze or Blood' the first traffic cop they encountered would herd them into a patrol wagon."

WHY KANSAS LEADS?

By G. S. Ricker

Those who study the prosperity maps published by the National Chamber of Commerce have probably observed that for

many months the state of Kansas is in the midst of the largest white section—the region of the greatest prosperity—of those maps. However, it is not the purpose of this brief paper to discuss the temporal prosperity of Kansas, although, beyond a reasonable doubt, the matters to be considered herein have had much to do in maintaining that temporal prosperity. The leadership that is now under consideration is that which is emphasized in the "Literary Digest" poll.

Thus far as the result of that poll Kansas not only leads the nation but it is so far first that there is scarcely a second. It is the only State that gives a great majority for strict enforcement of the prohibitory law above the combined vote for "modification" and "repeal." Is there a reason, or are there reasons, for such a fact?

It may be said, first of all, that Kansas has been peculiarly fortunate in the character of its population. Those who laid the foundations of the State seventy-five years ago were citizens of high character. They immediately began to build Churches and schools, and religion and education have been kept at the forefront ever since. Very naturally the newcomers to the State have been people of fine character and noble life. Kansas has a very small percentage of illiteracy, and the population is, in the main, homogeneous. Being in the exact center of the country, north and south as well as east and west, its new citizens have been coming from all parts of the Union, and they have been chiefly of Anglo-Saxon stock. While English, Irish, German, Scandinavian, and other races, have helped to develop the country and swell the population, and largely have become good citizens, they have not been so overwhelmingly in favor of the Eighteenth Amendment as the descendants of the earlier settlers.

Kansas is an agricultural rather than a manufacturing State. That is not to say that there are comparatively few manufacturing plants within its broad domain, but that agriculture is predominant. The farming communities are almost invariably of the native American type, Protestant in faith, generous supporters of schools and Churches, and therefore earnest believers in Prohibition. Moreover, from these farms the various manufacturing industries of the State are largely supplied with workers, who come to the cities heartily believing in Prohibition, and determined to work and vote for the enforcement of the laws.

The chief reason, however, why Kansas leads the nation in the advocacy of the strict enforcement of the prohibitory legislation is that the State for many years now has experienced the benefits resulting therefrom. Kansas adopted Prohibition in

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1881, nearly half a century ago. It is quite obvious that such a movement would require time to prove its availability and its worth. The present writer spent four months in 1891, ten years after the adoption of Prohibition, in Topeka, where he learned something of the endeavors to enforce the law in that city, and observed that these endeavors were meeting with fairly good success, but so long ago as that there seemed to be little effort to enforce the law in many portions of the State, especially in the cities and larger towns. Ten years later, when he became a permanent resident of the State, many of these cities and towns were, in regard to the liquor problem, running "wide open." Wichita, now boasting a population considerably in excess of 100,000, permitted nearly 40 saloons to carry on their business openly. Ten years later, nearly 30 years after the adoption of Prohibition by the State, Wichita ousted its saloons and they will never come back. Similar action was quite general over the State, and now there are no open saloons anywhere—have been none for many years—and the people almost universally like it, and so vote that way with enthusiasm. Kansas leads the Nation in advocacy of Prohibition since for many years it has had practical experience of the measureless benefits resulting therefrom.

The national Prohibition legislation is little more than ten years old, but it is a very promising youngster. Another ten years will undoubtedly witness vast improvement in enforcement, and in still another ten years the people will be practically unanimously in favor of strict enforcement of this finest piece of social legislation of the ages.

CHURCH UNION

We have heard a good deal in favor of Church union, and hardly anything in opposition. We should hear both sides of

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this question. Whilst I am in favor of union I am perfectly willing to hear and to consider objections. A personal letter, from which I am about to quote, calls attention to an objection, which perhaps no one else has thought of or heard:

"Dear Evangelist:

"I am writing you this letter because you meet all the Reformed pastors. There is talk of the Reformed Church mixing with other denominations. The Reformed Church is the Holy Wholly Christian Church, and nothing shall be added to it, and nothing shall be taken away from it; she must work entirely alone. The Ursinus Reformed Church is perfect and shall not be spoiled with a mix.

"I believe in the evangelistic work, and all home and foreign missionary work."

It might be said in reply to this objection, that if our Reformed Church is so holy and perfect it would be good for the United Brethren and the Evangelical Synod to get mixed with us.

In view of the fact that the letter quoted charges me with the responsibility of using my influence with the Reformed pastors, I hereby very earnestly request the pastors to read and ponder the line: "I believe in the evangelistic work." And the definitions of our Church they may want to use in their catechetical instructions. R. C. Z.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

We wish to say "thank you" to our many friends who have so graciously remembered us during Holy Week by sending us eggs. Some one has asked, "Does Bethany sell any of the eggs received at Easter?" We do not sell any eggs but could use more. Of course we do not use all of them on Easter Day, but whenever we use eggs during the year that have been kept in water glass, we are reminded of Easter. Our egg supply at Bethany is dependent on our Easter donations and the production of our own flock of chickens.

Confirmation booklets were purchased for our class. The next week one of our matrons, who was a child of Bethany, brought to the superintendent her valuables to be placed in the safe during a brief absence. Among the valuables was a worn copy of the "Golden Censer" by Dr. Harbaugh, which she had received at the time of confirmation 12 years ago. If any child after 12 years should class that little book of devotions, which also contains a certificate of confirmation, as an article so valuable, why should not every child possess such a treasure? The confirmation booklets were returned, and a copy of the "Golden Censer" was presented to each member of the class by the superintendent on Easter Day.

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THE MEANING OF THE CROSS

By HENRY SLOANE COFFIN

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Here is an attempt to put the meaning of the cross in terms intelligible and moving to men and women of today.

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HOME AND YOUNG FOLKS

Birthday Greetings

By Alliene S. De Chant

Please take the "Messenger" over to the window, pull the shade up as high as it will go, and look and look at the picture on the cover page. Notice how the young men wear their clothes; how they've tied their neckties and combed their hair; notice their shoes; and are their shoulders rounded or stooped? And then look at their faces—all at once—then each one separately. And why? Because you see before you what perhaps is the most remarkable class of young men in Eastern Synod—yes, perhaps in our whole Reformed Church. For ONE HUNDRED AND SEVENTEEN SUNDAYS these "Knights of the Round Table," an organized class in the senior department of the Sunday School of our historic First Church, Easton, Pennsylvania, has had PERFECT ATTENDANCE. All of the "Knights" attend high school, nor do they mean to stop there, for each one has an ambition. Henry Arnold, class president, wants to become a forester and pilot; William Barber, vice-president, wants to be an electrical engineer; Secretary Robert Siegle, whose ambition is to be a pilot, makes model aeroplanes in his spare time; William Kichline, treasurer, who hands over to the general treasury of the Sunday School, seventy cents each Sunday, has his eyes turned toward printing; Norman Kichline wants to be a toolmaker, and Marius Williams plans to devote his life to music. Their teachers are ambitious too. John Reese, their former teacher, a graduate of Phillipsburg High School, expects to complete his course in Physical Education at West Chester State Teachers' College, and then share that training with youth in a foreign land; and Orville Houck, the present teacher, is well on the road to his goal—certified public accountant, for he is a

graduate of Easton High School and of Churchman's Business College, and is now bookkeeper and teller at the Easton Dollar Savings and Trust Company. The "Knights of the Round Table" meet at each others' homes, regularly, where they transact business and hold lively and worth while discussions. Their colors, like those of our Huping College, Lakeside, China, of North Japan College, of Franklin and Marshall, and of Mercersburg, are blue and white; and a coat of arms is their insignia. They have hobbies too—printing, oil painting, gym work, out-of-door life, wood-working, reading; and their favorite sports include everything from football and track to swimming and hunting. Nor are they idle in the summer, for they work, study, and one of them has attended our School of Religious Education at Cedar Crest, Allentown. Now look again at their faces while I tell you what their motto is: "Not the class for the class's sake, but the class for the Sunday School"; their reason for attending Sunday School: "We attend Sunday School because it is part of the Church. We have grown up in it and have learned to love it. We take great interest in the services, its activities, and in the members of the School. As a whole, we believe in sticking together and we pride ourselves on the influence we have in keeping up the attendance as an example for others"; and finally their ideals for the finest type of manhood: "Love for his fellowman; Courage; Truthfulness; Ambition; Christianity." Your Birthday Lady shares with General Superintendent C. R. Weaver, with Acting Superintendent Milton S. Lippincott, and with their newly elected pastor, the Rev. George A. Creitz, their pride in these "Knights of the Round Table" of First Church, Easton, who for 117 Sundays have had perfect attendance. And I am sure that their record, their ambition, their love for God will be a lasting inspiration to each of you—an inspiration to measure up to the words of Jesus, "Go and do thou likewise."

Wanted: A boy to open oysters seventeen years old.—Selected.

The Amateur Typist Writes:

My tOWN hAs tRAffIC LIghTs ALONGg iTs mAin sTREETs?/ mOST mOTORistS oBServe tHEm, tHOUGH i hAVE seeN FelloWS ruN Thru oN reD—/* sOME sLoW Up at tHe CorNErs prOTECted bY LIghTs; AND at oThER corNErs tHEY tear ALONG Like tHE TwenTIETH cenTury LImitEd?

i kNOW fOLKS who gO Thru LIfe the sAmE Way: wHEN tHe cautION signal comes they sLoW Up verY CareFULLY: especially are theY meEK and dEVOUt wHEN tHEY sit iN ChurcH./ i gUEss someHOW theY fEEL thAt the reD LIghT's agAInst tHEM at thAt Moment: tHEN tHEY trAVEL thEir VarioUS roAdS of bUSIness and pLEASure duRING the WEEK and FORGet aLL AbouT danGER signaLS% oh, YEs?, wHEN tHEY are iN tHe presenCE of tHe preachER oR oTher chRISTIAN leADERS, tHEY Watch tHEIR actiONS verY cAREFULLY: bUT wHEN tHE LIghT cHANGEs, off theY gO AgAin./%

Wouldn't it bE Fine iF All fOLks kNEW the rULEs of tHE hIghway wELL enough, and ObserveD theM careFULLY, so wE Wouldn't nEED traffic LIghTs.? Especially tHE rULES of tHE Highway of LIfe?1/2

The family was seated at the table with a guest who was a business acquaintance of Dad's, all ready to enjoy the meal, when the five-year-old son blurted out: "Why, mother, this is roast beef!"

"Yes," answered the mother, "what of it?"

"Well, Pop said this morning that he was going to bring that fish home for dinner tonight."

Home Education

"The Child's First School is the Family"
—Froebel

THE FUTURE ARTIST

By Minerva Hunter

Betty Clare's father worked in an office during the day and at night he attended an art class. All his life he had longed to study art and now a free night school gave him his first opportunity. This belated instruction found his eye inaccurate, his hand awkward and his mind less capable of concentration than in his younger days.

Struggling along as best he could, he determined that Betty Clare should have an earlier chance to develop whatever talent she might possess. Already she was showing deep interest in color. Magazines with their gay covers pleased her. When her father took her where pictures were on display, Betty Clare would laugh joyously, pointing to the works of art. She was always loath to leave them.

Not many pictures could be had for their tiny apartment; both money and space prohibited it. Betty Clare's own pictures consisted chiefly of magazine covers. These she patted, rubbed and "loved" until they became tatters. One day her mother thought of a splendid plan. The kitchen cabinet which Grandfather Green had made and given her as a wedding gift had a pair of glass doors near the floor. Fortunately, the proper light fell on these doors, making a good place to exhibit pictures. Magazine covers could be mounted on cardboard and placed there, one or two at a time, and small framed pictures could be taken from the wall and used. This would let Betty Clare see them and enjoy them without injuring them. Mother's plan made the cabinet Betty Clare's private gallery of art, safely protected by locked doors.

One day, from the collection of pictures that adorned the corner near Betty Clare's little bed, the favorite picture "Can't You Talk?" was selected. Betty Clare's mother placed it in the cabinet, fastening the doors securely. Presently Betty Clare made one of her frequent rounds of the kitchen and discovered it. How delighted she was! She laughed with pleasure and clapped her hands as she looked at it. No longer was she dependent upon grown folk's arms to hold her before it; she might stay as long as she chose.

And Betty Clare never seemed to tire of that picture. So one Sunday, later on, when she had grown quite a little older her father thought up a game to go with the picture. He sat before it with Betty Clare in his lap and said, "Watch me draw the dog." Then he traced the dog with his finger. Soon Betty Clare tried this outlining game, just as he had hoped she would. Her imaginary lines were wobbly, but she was beginning to practice muscle control. To her it was a jolly game.

"There is no telling what the future holds for Betty Clare," her father said at the end of the game. "She may not want to be an artist when she grows up, but appreciation of harmonious colors, sense of outline, and the ability to control her muscles will help her along life's way."

"We shall welcome the day when there is a public kindergarten in every city and town in this country."—Caroline S. Woodruff, Principal, State Normal School, Castleton, Vermont.

If no kindergarten has been provided for the little ones of your community, the National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you to get one opened. Write for leaflets and information.

The butler went down to the tailor to get his master's suit.

"Look here, Giles," the tailor said, "You need a new vest badly. Let me make you one!"

Giles shook his head. "Hi'll get me wife to make a new front and back; the arm'oles will last a year yet."

The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR WEEK OF APRIL 13-19

Practical Thought: "Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal."

Memory Hymn: "Angels, Roll the Rock Away."

Prayer for children:

Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me,
Keep me safe till morning light.

CARE

If all the roads were easy—
No hills for man to climb;
If life was only drifting—
No storm-clouds anytime,
Mankind would cease to prosper;
Mankind would cease to grow;
They'd fail to see the sunshine,
When thru the clouds 'twould show.

To grow men must wax stronger,
They suffering must meet;
There must be clouds and sunshine,
If life shall be complete.
The world to grow and prosper,
Must have sunshine and rain;
And man to know the joys of life,
Must suffer some of pain.

Man cannot pluck the roses
That twine along the way;
Unless the price in service
Hath been his will to pay.
Man cannot tote a burden
That is his share to bear;
Unless he much has learned
In life's great school of care.

Harry Troupe Brewer.

Hagerstown, Md.

All this day Thy hand has led me,
And I thank Thee for this care;
Thou hast warmed me, clothed and fed me,
Listen to my evening prayer! Amen.

Monday—The Rich Man and Lazarus Luke 16:19-31

Here is a warning against the abuse of wealth. The sin of the rich man did not consist neither in the way in which he had acquired his wealth nor in the fact that he possessed it but in the plain fact that while he was living in selfish luxury one who was in sore need lay unrelieved at his door. A selfish and heartless use of wealth, position, and opportunity are bound to result in consequences that are distressing not only to one's fellowmen but one's self. We may offer excuses and ask for revelation beyond Moses and the prophets, beyond the sufficient light God has given us, but "if we hear not these" and obey their demands of love to God and our fellowmen, neither shall we be persuaded though one rise from the dead.

Prayer: Gracious Jesus, Thou who hast set before us the perfect example of unselfishness, give us of Thy spirit that we

may live for Thee and our fellowmen. May we be freed more and more from self-indulgence and become increasingly willing to sacrifice for others. Amen.

Tuesday—Careless Ease Amos 6:1-8

Few sins are more common and harder to overcome than that of careless ease due to the element of self-deception. The "evil day," the day of account and reckoning that comes to all men and to all communities, is indeed recognized but it is indefinitely deferred, is considered so remote that it need not be taken into consideration in arranging the plans of life. And so a dissolute life is indulged in—indolence, luxury, sensual indulgence, resulting in a heartless egotism that is not "grieved for the affliction of Joseph," unconcerned about the happiness and even the lives of others. To refuse to save a drowning person is certainly nothing short of murder. But to neglect to use our time and money for the relief and salvation of others, when such tangible results are certain in times of famine and in the great missionary enterprises, passes with but slight condemnation and is all too common among us all.

Though the mills of God grind slowly,
Yet they grind exceeding small,
Though with patience He stands waiting,
He exactly judgeth all.

Prayer: Kindle in us, O Father, a deep sense of responsibility that we may recognize our obligations unto Thee and our fellowmen. Grant that the thought of Thy righteous judgments may steady us in moments of temptation and cheer us in times of persecution. Amen.

Wednesday—A Tragic End Matt. 21:41-46

Just as Jesus is here speaking through the return of the householder of the coming visitation of divine judgment, the rejection of Israel and the call of the Gentiles,—the tragic end of a unique opportunity the Jews enjoyed—so the goodness of God in the gift of His Son is a constant challenge to us to accept Him in all His fullness. "If America Fail" is the title of a stirring volume that claims that neglect of our nation to measure up to its God-given opportunity will mean a setback to the cause of Christ of a thousand years or more. Is it any less important to ask, "If I fail?"

Prayer: O God, help us to realize the eternal consequence of our attitude to Thy revealed truth. Give us strength to overcome all obstacles that stand in the way and to embrace the salvation in Christ by a true and living faith. Amen.

Thursday—Buried Talents Matt. 25:24-30

The special temptation of those who feel that their place in life is obscure and that the possibilities for serving the Lord are small and insignificant is to neglect their gift, to refuse to develop their ability and to waste their opportunity for service. That most of us are one talent servants is pointedly stated by Abraham Lincoln, "The Lord must have loved the common people, for He made so many of them" and is evident from observation as well. Burying our one talent shows that we accuse our Lord of being a "hard man" rather than the loving Lord who rewards us according to our faithfulness. The two talent servant received the same commendation that the one to whom five talents had been entrusted received. And the one talent servant who is faithful in his daily tasks and in the simplest occasions for service has the same promise of "Well done."

Prayer: Dear Lord Jesus, take away the doubts and temptations that hinder our fellowship with Thee. May Thy clear revelation help us to see constantly that Thou

art not a harsh judge but a loving Savior and gracious Lord. Amen.

Friday—Leaving All Mark 10:23-31

So enticing are riches that Jesus repeatedly warned against their dangers. Indeed, possession of riches need not be a sin, nor is poverty necessarily a virtue. For most of us it may be relatively easy to forsake the few possessions that have come to us, but are there perhaps other things such as trust in self, or self-attainment, or self-righteousness, which are in danger of standing between Christ and us? Jesus undoubtedly might have rebuked Peter when he in a spirit of self-complacency said, "Lo, we have left all, what shall our reward be?" But instead Jesus gives a gracious promise by replying that every sacrifice made for His sake, receives a hundredfold recompense in this life, not of the same kind necessarily but such as satisfies the soul more really, and then in the future eternal life. Then Jesus adds the warning, perhaps aimed at Peter's self-confident pride, that many who had the opportunity of being nearest to Christ in this present life will not receive the greatest rewards.

Prayer: We confess, O Lord, that too often we fail to put our trust in Thee and at other times not as completely as Thy great love for us warrants. Help us to see that "Thou, O Christ art all we want, more than all in Thee we find." Amen.

Saturday—Treasure in Heaven Matt. 6:16-23

Jesus' teaching is positive. He warns indeed against the insecurity of treasures upon earth, the choicest of which are in danger of being spoiled by insect or atmosphere or stolen, but He exhorts His hearers also to lay up treasures in heaven. By this He meant that we ought to strive to be rich in divine things, to have our possessions in God, to entrust our all to Him. "If heaven is to be our treasury, only heavenly things can be collected there." The "unsearchable riches of Christ" are there—faith, hope and love. Not only are these more secure and abiding, but if our treasure is in heaven, our hearts will soar to the heights of God. Our thoughts, our very selves, dwell with what we prize most highly. Only thus will our affections not be set on things upon the earth but above where Christ is.

Prayer: Fix our hearts and our affections so firmly upon Thee, O God, that the greatest joy of our life shall be to serve Thee and to glorify Thy name. Amen.

Sunday—Brotherly Love I John 3:13-18

John asserts that love is a certain proof of the presence in one of a new life principle and mentions Christ's death not only as the supreme proof of His love but as the required measurement of ours. We, too, ought to be ready to lay down our lives for the brethren when occasion arises. But as early as the first century it seems to have been more difficult to live for others than to die for others. Not only by our hymns and professions, not only by our admiration of high motives and heroic acts, but by our daily lives of practical service, helping the needy and being compassionate unto all, will we reveal whether the love of God and brotherly love abide in us.

Prayer: O God, move our hearts by Thy Holy Spirit to love Thee with sincere devotion and our fellowmen as children of Thine. Enlarge our hearts with a deep compassion that the needs of others may be seen as opportunities to serve in Thy name. Amen.

"Why don't you work? Hard work never killed anyone!"

"You are wrong, lady. I lost both my wives in that way!"

Dr. John Erskine went to lecture on Virgil at the University of Chattanooga. Dr. Alexander Guerry, president of the University, had never met Dr. Erskine, and when he went to the station to greet him approached two men, mistaking each for his guest. Dr. Guerry told the educator about it, saying: "I asked one gentleman if he were Dr. Erskine, and he said emphatically, 'I should say not.' I asked a second man and he said, 'I wish I were.' That shows at least one man has read your books." "Yes, it does," Dr. Erskine countered. "But which one?"

Puzzle Box

ANSWERS TO—BEHEADED WORDS, No. 16

1. Scores; 2. Clever; 3. Price; 4. Gland;
5. Orate; 6. Blear; 7. Aspire.

WORD CUBE, No. 16

*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*

Across:

1. Keen, not dull.
2. An American opera singer.
3. Entertain in a pleasing manner.
4. When one relaxes or lies down.
5. To bear against or iron out.

Down:

Same as across.

A. M. S.

HARSH VOICES

There is an immense difference between listening to a pleasant, smooth, well modulated voice and one that is strident, harsh, twangy, rasping or simply rough or indifferent. It is an important matter in public speaking to which too little thought is given. Actors give attention to the sound of their voices—it is in the profession—but lawyers, lecturers, politicians and after-dinner speakers apparently do not.

But those in whom carelessness of this sort is most regrettable are our preachers. Many of them have voices that are unpleasant, and they appear totally unconscious of the fact. Members of the congregation, of course, never complain, but listening to such voices year after year they suffer in silence. Yet this is a disagreeable feature that could be easily eliminated in most cases. Every minister should train his voice as well as his mind. He works with both. A little conscious effort, especially with expert advice, would do wonders. A neglected voice is as bad as neglected clothes—and much more disagreeable.—Ex.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

OUR EXALTATION OF CHRIST

Text, Philippians 1:20, "But that now as ever I may do honor to Christ in my own person by fearless courage."

(Moffatt.)

God highly exalted Christ after He had humbled Himself and became obedient unto death. For all that Jesus has done for us, we ought to exalt Him, honor Him, magnify Him, and praise Him. That was St. Paul's great ambition, that he might do honor to Christ in his own person. This is Dr. Moffatt's translation of our text, for which both the King James' Version and the American Standard Version have:

"so now also Christ shall be magnified in my body."

Christ made Himself poor for our sakes. He humbled Himself that we might be exalted. At His birth He was laid into a manger borrowed from the beasts of the field. During His ministry He preached a sermon from a borrowed boat. He had not where to lay His head, though He brought blessing and healing and comfort to many. He performed a miracle to get money to pay the temple tax. He rode into Jerusalem on a borrowed beast. He ate His last supper with His disciples in a borrowed room. After He died on the cross His body was buried in a borrowed grave. He surely emptied Himself, as St. Paul tells us. He did all this for our sakes. He emptied Himself that we might be filled with all grace. He was born of a woman that we might be born of God. He was made poor for us that by His poverty we might be made rich. He was made a curse that we might have a blessing.

And best and most notable of all, He arose from the tomb on Easter morning bringing life and immortality to light. He took the sting from death and victory from the grave so that death should have no terror for us but be the gateway into blessed and abundant and perfect life in His presence.

I do not wonder that God highly exalted Him, but I am surprised that so few persons exalt Him as they should, and do Him the honor which belongs to Him, and show Him the love and gratitude which He deserves.

Children can exalt Jesus. They did their part on that first Palm Sunday when He rode into the city of Jerusalem and went into the temple. That was a grand procession. The common people loved Jesus and did Him honor.

As He rode along they felt that the old road was not good enough for Him. They broke branches from the palm trees, and strewed them in the way. Then they took off their garments and put them in the road, so that the beast on which He rode walked over "a carpet of nature's beauty and man's woven love combined."

But when the chief priests and the scribes saw the wonderful things that He did, and the children that were crying in the temple and saying, "Hosanna to the son of David," they were moved with indignation and said unto Him, "Hearest thou what these are saying?" And Jesus said to them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'" So the children did their part in welcoming and honoring the King as He came into His own.

And all through the centuries children have been honoring and exalting the risen and glorified Christ, for, as Jesus said, "to such belongeth the kingdom of heaven."

The youngest girl of a large family said to herself one day, "Nobody seems to want me. I'm a cripple and in everybody's way." As she spoke she was passing a bookseller's shop, and her eyes fell on the words, "The Lord hath need of him." She carefully remembered the words and went home and looked in her Bible to see where they were found. "Jesus once, needed a donkey," she said, "so perhaps He wants me—a cripple—I'll ask Him." Forty years afterwards a lame Bible woman died, beloved by hundreds, and blessed by God in her work. That Bible woman was once the crippled girl who began to honor and exalt Him in her childhood, because she believed that He could use her.

As the people cast their garments before Jesus as He rode in triumph into Jerusalem, so we should cast our talents, our money, our time, all that we have, before Him, and do all that we can to aid His cause and hasten His success. In that way we shall honor Him and exalt Him and hasten the coming of His Kingdom.

Many beautiful stories have been told to show what blessings have come to those who exalt Christ.

Dr. Barbour tells of a young fellow who

went off to college. His mother said she would like to go along and get him started right, but he said, "No, mother; let me go and get settled myself." He went. She did not visit him until he was in his second year, and then she paid him a visit. After he had shown her the college and the various buildings and classrooms, she said, "Take me to your room." He said, "All right." She went up to his room. There were a pair of oars, a football, a baseball, with some gold letters on it, all the indications of an athletic young college boy. Then she looked up and saw some pictures on the wall that ought never to be on anybody's wall. She was a very wise mother, and said nothing. When Christmas came he remained in the college town doing some visiting. When Christmas gifts arrived there were two packages from home. One was marked for his room, and upon opening it he found a beautiful picture of Hoffman's Christ. The mother went up again in the early spring. The boy met her very gladly and showed her around and by and by she wanted to go up to his room. There were the oars, the football, baseball, and tennis racket. Then she glanced up where the pictures were before, but they were not there, and facing the door where it was the first thing that you saw as you entered the room, was the face of Christ. She said, "By the way, William, there were some other pictures on the wall when I was here before; where are they?" He replied, "Oh, well, mother, you see they did not fit in with Him."

That was exalting Christ in a practical way. You and I exalt Him when we give Him His rightful place in our lives; when we make Him our Lord and Master; when we seek to do His will; when we show Him our gratitude by giving Him our best love and devotion; and when we live our lives in His service. Jesus has need of you and He wants you in your childhood while your life is fresh and beautiful and can be made into His likeness.

YES, THEY PLAY AT CAMP MENSCH MILL BUT—

Last fall at the Synod in Allentown while I was talking with an elder the conversation drifted to Camp Mensch Mill. This was before Synod's Camp Committee had reported. And the elder was voicing his objections something like this: "With all the summer resorts and amusement places for young and old today, I don't see why our Church needs to establish a camp where the young people can play."

Another elder who had joined our group in time to hear that remark, responded with, "Yes, they play at Camp Mensch Mill but—" and he went on to say what every minister, and every leader of young people in those Churches who have sent delegates to camp, know; namely, that while play and relaxation are included in the camp program, they are given only their normal and rightful place. The emphasis, not only in theory, but in practice is put somewhere else. There are the study classes, the discussion groups, the "quiet times" and the evening services where keen young minds are confronted with not only personal but social and racial and international problems to study and discuss in the light of Christian teaching and experience, and where young hearts are challenged to seek after the highest.

If play were to be considered as a primary attraction, then Camp Mensch Mill would be in dire straits. The facilities for play, especially outdoor play which appeals so much in summer, are conspicuous by their crudeness. A layman of my Church whose opinion I value, took his niece to Camp Mensch Mill where she was enrolled for the ten-day session. Upon his return he seemed rather upset and indig-

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There is an old hymn in our Church Hymnal, written more than 1100 years ago, and translated by John M. Neale in 1854, which expresses a fine sentiment along the line on which I have spoken to you.

"All glory, laud and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of glory,
Thou David's royal Son,
Who in the Lord's name comest,
The King and blessed One.

"The company of angels

Are praising Thee on high,
And mortal men and all things
Created make reply.
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

"To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.
Thou didst accept their praises
Accept the praise we bring,
Who in all good delightest,
Thou good and gracious King."

Camp Mensch Mill

nant, saying, "My niece worked hard at school this spring and I paid her way to camp to reward her with a good time, and that is what she went for. But she will be home in two days. The swimming pool is a joke and the athletic field (?) is as full of big stones as a graveyard."



The New Swimming Pool

I happen to know that the niece did not come home in two days, and was loathe to leave at the end of ten. She reported, as did so many other campers (and there is more than just youthful enthusiasm behind such remarks), "Those were the best ten days of my life."

Our Church sent 9 young people to camp in 1929, and last year we sent 12, our full quota. Upon their return the campers were reporting to our Sunday School Senior Department about their experiences. The question was asked, "What part of the Camp Program did you enjoy the most?" There was little hesitation before the almost unanimous answer of the group was made, "THE QUIET TIME!" They meant that period of the day when every camper

took his Bible and went alone to some favorite nook to read and think quietly about life and its deeper meanings.

Yes, they play at Camp Mensch Mill, but—they also read, and think, and study and pray, and discuss their personal life problems frankly with experienced leaders, and at no time of the day are they far away from the unseen Elder Brother who as in days of old still looks at youth and loves him and says, "Come, follow me."

I am convinced that the money it cost our Church to send young people to Camp Mensch Mill is the best investment we ever made. Camp Mensch Mill may become the best investment ever made by the Eastern Synod. In all probability the acres which comprise the camp-site will prove more precious than acres of diamonds.

Rev. William H. Bollman,
Christ Reformed Church,
Bethlehem, Pa.

Little Lawrence was untidy. Though his mother made every effort to encourage him, he seldom folded or hung his clothes after he had undressed for bed. One day his mother came into his bedroom and saw his clothes scattered all over the floor. "I wonder who it was that did not fold his clothes before he went to bed?" she asked.

Little Lawrence pulled the bed-clothes over his head and answered: "Adam!"—*Christian Register.*

Do not exceed 5 miles per hour over bridge BB204 about three-fourths of a mile west of Elso account bridge removed.—Train order issued on a Western railroad.

AMERICA'S SPIRITUAL INHERITANCE

Only a few days after President Hoover's tribute to the spiritual origins of Americanism during the course of his address at the 150th anniversary of the Battle of King's Mountain comes the similar acknowledgment of another great American. Dr. William J. Mayo, man of science extraordinary, whose fame as a surgeon extends the world around, dedicating the new Medical School of Temple University, said:

We acknowledge America's indebtedness to the spiritual ideal which has made possible these material results before which we stand.

While the distinguished Minnesotan was speaking directly of the fine new building realizing the idealism of Russell H. Conwell, he took occasion to extend his thought to national application. Like President Hoover, he emphasized the spiritual beginning upon which the United States has founded its material growth and prosperity. This recognition of America's debt to the spiritual is wholesome. The more frequently this debt is emphasized the better for the nation, both as a nation and as individuals.

It is a pity that every child in every school throughout the country cannot be impressed at an early age with this truth. Faith is of the essence of human life. Faith in man and faith in the Creator were linked inseparably in the intent of the Founders who declared the justification for breaking away from the British Crown, and wrote their beliefs into the Constitution of the United States which Gladstone characterized as the greatest document ever written down by human hand from human heart and brain. All the material side of American government and organized society is founded on this spiritual creed. Leaders of America can serve her no more worthily than by teaching at all times this fundamental fact of Americanism.—*Philadelphia Bulletin*.

WHEN RELIGION IS TOO SAFE

We Anglo-Saxons are quite terribly afraid, aren't we, of anything like religious enthusiasm, and if we showed any signs of it at home, probably some one in the household would want to ring up for a doctor.

"Please," said a schoolboy to a master who was preparing him for confirmation, "let me have a religion like father's, because no one would know that he had one." Many years ago a great English statesman spoke as follows and I think he voiced the England of his day: "If we are to have a religion, let us have one that is mild and indifferent; indeed, such a one as we have now." There are many who would cry, "So be it," to that petition.

Well, we have got plenty of that religion, but it won't save the soul of a man or the soul of the people. Whatever is said by the superior people—I am as tired and unwelcome in their presence as would be a temperance orator at the annual meeting of the Froth Blowers—the religion of Jesus Christ commits us to enthusiasm and to passion, without which nothing worth while whatsoever is to be achieved.

Have you ever met a man or woman who was out for business—out for blood, as we say—revolutionaries if you like, who was cautious, safe, compromising? Not so is pioneering work accomplished or the last lap of the mountain peak attained.

Why are the great people, as the world calls them, in Church and State, to whom we are bidden to listen, often, though not always, so dull, pompous, disappointing? Isn't it because they are nearly always so completely safe? We know exactly what they are going to say even before they open their mouths. We know they are about to bid us do nothing in a hurry; to explore the situation; to remember that we are only trustees for our great heritage,

and we know that they are going, if possible, to charm us back into the old, old grooves with fair words that mean almost nothing. It will all be eloquent and persuasive, and the peroration at the end magnificent. Strong men and women will weep, and all that; but aren't you tired, as I am, of eloquence and well-turned phrases, and that apparently brave business of saying, "Let us put first things first," without going on to say what first things are? It will take some time for those who listened to oratory from 1914-18 to set much store again on rhetoric or gallant speech.

If our task be not to pioneer ahead of the march of humanity as it pilgrims down the dusty road, declaring the mind of God as Jesus revealed it in the old book, I know not what Christianity be for.—*Rev. H. R. L. Sheppard, in St. Martin's Review*.

THE COST OF THE CIGARETTE HABIT

By G. W. Kerstetter, Burkittsville, Md.

In an article in the "Light" by D. H. Kress, M.D., nerve specialist of the Washington Sanitarium, Tacoma Park, D. C., our attention is called to the mounting cost of the cigarette habit. It is worth thinking over. He says: "The worst vice of civilization is not the use of alcohol or dope. The worst vice of civilization is the prevalent use of cigarettes by boys and girls. It is estimated that Americans paid out for tobacco not less than \$3,600,000,000 last year, or an average of about \$30 for every inhabitant, man, woman and child. This amount is much more than sufficient to meet the expenses of running the United States Government."

We talk about hard times, but certainly here is this one item that could be eliminated and no serious injury would result to any one. This, I think, everyone is willing to admit. Benjamin Franklin once said, "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." Neither have I. The money spent for cigarettes, if saved, would go a long way toward ushering in better times.

WHO CAN ANSWER?

We are amazed at the present state of confusion which admits into most approved Christian circles such utterly radical people as the brilliant Abba Hillel Silver and the learnedly ponderous Henry Nelson Wieman. The Rabbi's new books is humanism from beginning to end; he is a liberal whose creed published in these columns a while ago would be accepted by our outmost left-wing brethren. Yet all the evangelical front-line men who get into the book review pages praise to the point of hysteria the work of this utterly un-Christian prophet, and take him to their bosom

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much more closely than they do nine-tenths of the orthodox faithful.

We do not understand this uprush of emotion which is without any reason at all. The religious book club, we should add, endorses the Silver volume and thus it bears the modernist imprimatur. We are glad of it, for it helps along the liberating business; but still we wonder.

As for Professor Wieman, we are sure the evangelical brethren don't know what he is talking about, for he has changed from one position to another till today he is outside the Christian breastworks altogether. As Daniel Evans says of him, his God is in no sense a person; his concept is the thinnest kind of abstraction. Wieman is an "impersonal cosmologist." He does away with "mind and purpose in the universe," and God as a word is for him only a "squawk." Yet this impressive scholastic is so popular in orthodox seminaries and special conferences that he may almost be called a sensation.

These two examples of approval by the curious mind in prevailing religion ought to be a lesson to us, though just what it is we do not know.

The Christian Register (Unitarian).

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Easter

April 19, 1931

The Rich Man and Lazarus

Luke 16:19-31

Golden Text: Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. Matthew 6:20.

Lesson Outline: 1. Dives. 2. Lazarus.

The Pharisees were lovers of money (v. 14). They had listened to the Master's sermon on the right use of wealth (vs. 1-

13), and now they sneered openly at His teaching that money should be used to make friends. These rich Pharisees were shrewd financiers, who thought they knew how to make and spend money. They scorned the advice of a penniless prophet. Then Jesus told them the story of Dives and Lazarus, in which He confirms His former teaching.

This parable might well be called the pictorial biography of a lover of money. It is a much abused parable. Some find in it the solemn warning that, in the next world, all millionaires will be in torment, and that poverty and sores entitle a man to a place in Abraham's bosom. Others, again, regard its vivid imagery of the con-

ditions in the hereafter as literal statements of fact.

Such weird interpretations miss the mark completely. The parable may be regarded as Jesus' impressive reply to the sneer of the Pharisees. It portrays the life of a lover of money, here and hereafter. It sketches his fortune in this world, and his fate in the world to come. Lazarus plays only a minor role. He serves as a foil to set forth vividly the inhuman character of Dives. And the dramatic description of life in heaven and hell is quite incidental, and altogether pictorial.

Our lesson, therefore, is instructive for the poor as well as for the rich; for the love of money is confined to no one class. Many a pauper is as deeply imbued with it as a nabob whom he denounces, and, in his heart, envies. Both may learn much from this parabolic illustration of the great Christian principle that "a man's life consisteth not in the abundance of the things which he possesseth."

Its main teaching, however, is for the rich. Christ here tells them what good use they may make of their money. In a pictorial manner He repeats His former teaching, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacle."

I. Dives. The life of this rich man is depicted in two graphic scenes. First, we see him on earth, and then Jesus lifts the thick curtain that shrouds the hereafter. We see the same man when his mammon has failed. These two scenes present a startling contrast.

On earth this rich man was clothed in purple and fine linen, living for pleasure and in splendor every day. That is his complete biography: meat, raiment, merriment. And his obituary is even briefer. "The rich man also died, and was buried." No more than this could be truthfully said of him when death had stripped him of his tinsel, and robbed him of his baubles. Some men grow marvelously in their stature when we see them at their death, through the lens of tears. But others shrink and shrivel to their true dimensions when we see them in a shroud. We note their death, and we record their burial. And that is all. Thus Jesus pictured the life and death of a certain rich man. No modern realist could surpass His description of this type of man in pathos and power.

But this dead lover of money lives on after his funeral. And in the second scene we see his lean soul in the hereafter. A complete reversal of fortune has overtaken him, and his plight is pitiful. Mirth has become torment, and wealth has been turned into direst poverty. The man who fared sumptuously every day lacks even water to quench his thirst. Accustomed to command, he now begs and pleads. But his pleas are futile. His money has been a passport to all places, but now a great gulf separates him from paradise. He sees a beggar in celestial comfort, and he hears his doom from the lips of another rich man.

Why, then, was this rich man thrust from the pinnacle of happiness into the pit of torment? The answer is plain. On earth his lot was determined by his riches, but in the hereafter his character shaped his destiny. In the first act of the drama of his life what he had counted; in the second, what he was.

And Jesus shows us what he was by introducing the figure of Lazarus. This helpless, hungry beggar lay at the gate of Dives. Even the dogs befriended him in his misery. But the rich man ignored him. And this Lazarus was but a drop from the vast ocean of human misery and want. It surged around the rich man's palace, and it beat in vain against his heart. It overwhelmed multitudes of men, but it meant nothing to him. He loved money more than men. Things he had in abundance, but he lacked kindness of heart. And when death deprived him of his material possessions he

was utterly bankrupt. He had laid up no treasures in heaven, and he had made no friends by means of the mammon of unrighteousness. When he awoke in the hereafter he found himself poor and friendless. It was his loveless, selfish heart, not his wealth, that doomed him to anguish.

This second act in the drama of the life of Dives is a striking commentary on certain sayings of Jesus reported by Luke (6:24-26). In these verses the Master pours out His lamentations upon the rich, the self-satisfied, the merry, and the popular. Men envied them, but Jesus pitied them. But these remarkable sayings must not be twisted into the wild utterances of a fanatic, who denounced property as theft, joy as sin, and popularity as a blemish. They are, rather, the Master's sane and sincere estimate of a man whose whole life consists of fortune, food, and fun. Men saw only the outer and earthly aspect of such a life. It meant purple and fine linen. And, therefore, they envied it. But Jesus saw the inside of such a life, and its sequel in eternity. Therefore He pitied it. He knew that those who seek and find nothing in this life except money, and the selfish, sensuous satisfactions that money can buy, are to be pitied. Though they live like princes, they die as paupers. They lack the treasures of character which alone survive the wreck of time.

Wealth and poverty are a colossal problem today. Fabulous riches and abject need dwell side by side in our chaotic civilization. Debate and strife rage across the great gulf between them. Faddists and fanatics fill the air with their clamor. We hear much of the iniquitous acquisition of wealth, and of the inequality of its distribution. In these dark days of widespread economic depression and suffering, especially, thoughtful men are disturbed and perplexed by these questions and by the growing menace of a social revolution. Has Jesus anything of importance to say to us on this grave economic and social problem?

We search His teachings in vain for definite rules and regulations concerning wealth. These He leaves to be formed by men, according to the changing needs of an ever-growing social order. But His gospel does give us the fundamental principles of the use and abuse of money. He says to all mankind that life is not measured by its material possessions, and He warns them against covetousness. These spiritual principles, simple as they sound, still remain the most important contributions ever made to the solution of the economic problem, both in its individual and social aspects. Here we may aptly apply the closing section of our parable (vs. 27-31). We need no new revelation, and none need be expected. All we do need is less love of money, and more love of men; less of the lure of gold, and more love of God. And that we shall get only as men, the rich and the poor alike, are brought under the dominion of Jesus Christ.

II. Lazarus. The poor man's life also has two acts. In the first he appears as a destitute, diseased beggar; and in the second, as the heir of glory. But it was not his poverty gave him a passport to paradise. If a covetous, loveless heart had beaten beneath his rags and sores, this beggar would have found himself in the company of Dives in the hereafter. It is no easier for a poor man to enter into the Kingdom of Heaven than for a rich man. Both need the same qualification, which is a heavenly spirit.

So we know it was his inner spirit, his attitude toward God and man, that carried Lazarus into Abraham's bosom. The parable is silent about his character. But Jesus gave him the significant name "Lazarus", which means "God has helped." God had helped this pauper to see that there is in this world something that is far better than purple and fine linen, and something that is infinitely worse than poverty and sickness. And Jesus says of him, significantly, "He desired to be fed with the crumbs that fell from the rich man's table." He did not rail at Dives' inhumanity, nor

The city's lanes may be filthy,
The lives of men sordid and mean;
When the Master walks through; with
me or with you,
They are radiant, and happy, and clean.

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covet his riches. And that, perhaps, may be regarded as an evidence of his inner spirit.

And only those poor men who share this spirit and disposition with Lazarus really understand Jesus' teaching about wealth and poverty. And if they apply it in life, they gain riches that neither moth nor rust doth consume. They are citizens of God's Kingdom. Its true champions and promoters on earth, and its heirs in heaven.

Jesus does not glorify poverty any more than He despises wealth. His earnest exhortation to all men is, "Beware of covetousness, and of the deceitfulness of riches." And there is no man living, be he Dives or Lazarus, who is not in daily and dire need of the central truth of our lesson, "A man's life consisteth not in the abundance of things which he possesseth."

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 19: How Can Churches Work
Together? Acts 2:36-42, 47

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at Church Union. These efforts have almost invariably been directed along three lines, that is, along the lines of doctrine, worship and government. It is these three factors that keep Churches apart. These differences may prevail even within the same denomination, for congregations may be under the same Church government and differ widely in doctrine and worship. There seems to be only one basis on which Churches can come together and that is the practical basis. If they cannot agree on doctrine, worship or form of government, they may co-operate along practical lines. This fact has been demonstrated by such organizations as The Federal Council of the Churches of Christ in America, the various State and City Church Councils or Federations, The Home Missions Council, The Foreign Missions Conference, The World Alliance of Reformed Churches Holding the Presbyterian System, and others whose purpose is not to administer or legislate, but to co-operate along practical lines.

There are many things which can be done more effectively by united effort than by each denomination or congregation working by itself. Sometimes narrow-minded individuals cut themselves off from others because they imagine that they can accomplish more by themselves than in co-operation, but in this they are sadly mistaken. When one comes to think of it there are comparatively few things that a congregation by itself or even a denomination by itself can do. The great issues of the Kingdom are too vast, too far-reaching, too complex for any one organization to try to meet these alone.

Take, for instance, the Home Mission enterprise. When one thinks of the sixty and more millions of people in America that are unchurched the task is too stupendous for one congregation or one denomination to attempt it. This is true even with respect to the problems pertaining to city evangelism. These problems and conditions are too complex, too numerous for a single body to tackle the same. It is only by united effort that the thing can be accomplished.

The same is true with regard to the great Foreign Mission task. The fact that two-thirds of the people in the world are not yet Christianized is a challenge of such large proportions that a single congregation or denomination stands baffled before it.

The same fact applies to practically every phase of religious work. The need of co-operation arises from the magnitude of the task on the one hand, and the comparative helplessness of a single unit on the other. If we have Kingdom interests in mind, and not simply little local concerns, then it is imperative for all the Churches to work together in the accomplishment of the same.



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The Churches that are self-centered are not performing this real mission in the community nor in the world. Churches that compete with one another instead of co-operating with each other are missing the mark in their endeavors. They are defeating the very purpose for which they were established.

There are many lines along which Churches can work together. Take, for instance, the different Churches in a given community. They can create an atmosphere of mutual Christian fellowship. There can be an exchange of pulpits, there can be friendly visits by one congregation to another. There can be common community

interests. It is not necessary that every congregation in a community should provide recreational facilities for itself alone. There can be a common playground, common swimming pool, common tennis courts, common bowling alleys, a common ball-ground, common athletic facilities. In this way young people will associate with each other, come to know each other and thus learn to work together.

The same pertains to other community interests. The Churches in a community can co-operate along educational lines. They can provide a common library, with books and magazines, secular and religious, where the members of all the Churches can come together and read the best that the market supplies.

Then along economic and industrial lines the Churches can work together. At this time when there is so much unemployment, and suffering in consequence, the Churches can co-operate with each other in finding work and alleviating poverty and misery. If the Churches will pool their relief money much more can be accomplished by way of relief than if each congregation gives a pittance by itself.

Also along political lines the Churches can work together. They can take strong and definite attitudes on some of the great political issues that involve moral questions. One congregation cannot do much in cleaning up political corruption in a given community. But if all the Churches unite in putting good men into power the evils associated with politics will soon be corrected.

Along social and moral lines the Churches can work together. There are social conditions in every community which need to be corrected. There is the slum with its filth and vice which needs to be cleaned up. There is sin and iniquity in every community. One Church cannot change these conditions. It requires the co-operative effort of all the Churches. There are our movies, our playhouses, our theatres. These need to be safeguarded so that the youth of the land may not be corrupted. The Churches of a given community can stand together and insist on clean shows, on respectable movies, on wholesome and uplifting plays.

Then there is the question of the proper observance of Sunday. If the Churches in a community are a unit in keeping the Sabbath Day holy, and in their insistence on the observance of law and order, they can wield a mighty influence in this direction. The Churches are altogether too much to blame for the present state of lawlessness in our land. They have not spoken with a united voice, nor with a conviction that has proven effective. The united voice of the Church would be heard and heeded on any question, especially of a moral or religious nature. Why cannot the Churches work together and on a given Sunday sound out a clarion note on some great

issue and thus mould the conscience of the people of that community? This would give definiteness to the message, a thing which is greatly lacking these days.

It is along practical lines, such as these that Churches can co-operate. In this effort they can still adhere to their own peculiar doctrines, their own forms of worship or their own system of Church government. They can join hands and hearts in doing the work of the Master. Thus the Churches will be performing their real mission, and will make their greatest contribution in bringing in the Kingdom of God upon the earth. The fellowship of the early Church, and the stupendous work it accomplished in the transformation of the world should inspire us to work together in a common enterprise. "If thy heart is like My heart, give Me thy hand."

FAIRVIEW PARK HOSPITAL

(Continued from page 2)

Meanwhile the dispensary has been handled in a somewhat step-motherly way. A gloomy old cavern in the basement of the Nurses' Home that did splendid service as a carpenter shop and general storage room was cleared out, a partition broken down, adding to the former room another large space, which had been a dressing room for special nurses. The combined area was scrupulously cleaned, painted, furnished with hot and cold water, steam and electric lights, together with new partitions and better glass in the windows. The dispensary services were not interrupted for even an hour during the transfer, our entire force working all day Saturday and Sunday, the 14th and 15th, to get things in readiness for the change over.

The occasion for this unusual move is to be found in the circumstance that, for Cleveland, one clear index of the financial depression has been the rapid rise in the number of tubercular patients.

Seven of these ten new beds are occupied, as I write and the three remaining beds will be doing duty before nightfall. All of these patients, being women, come from homes where they have been exposing husbands, brothers and sisters and even their own children to the infection.

As long as this emergency condition exists, we'll do our carpentering in the paint shop, and provide our special nurses with dressing room facilities by partitioning off a corner of the spacious students' laundry, which can be made homey and attractive with bright paints and good lights.

It is to be hoped that the two hundred odd cases of tuberculosis within the city limits at present, which are being treated in homes where there is always the possibility of infecting others, will be cared for very soon in institutions where special treatment for arresting the disease and preventing its spread to others can be had.

Fraternally yours,

Philip Vollmer, Jr.

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will meet at Washington May 4-9. President Hoover will make an address.

Rear Admiral Charles Peshall Plunkett, U. S. N., retired, died at Washington Mar. 24. He was 67 years old.

50 persons were killed in India riots Mar. 25 in Cawnpore and 200 were wounded. Mahatma Gandhi escaped a beating.

The O'Grady-McDermott bill to repeal the State Prohibition enforcement and search and seizure acts was passed by the

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Mustapha Kemal, after a tour of Turkey, issued a manifesto Mar. 24 announcing the reorganization of the Turkish Government along the lines of Fascism.

200 were slain in revolt of troops in Peru Mar. 24. They marched to the Government Palace in an attempt to overthrow the Samanez Ocampo Provisional Government.

David Lloyd George carried a two-thirds majority of the Liberal members of Parliament with him Mar. 24 when, after a five-hour discussion it was decided that the Liberal party should continue to support the MacDonald Government on the broad principles of Liberalism.

The output of most of the important industries increased more than seasonally in February, the Federal Reserve Board reported in its summary of business conditions.

Spanning the continent in the first all-air night-and-day passenger and mail schedule, National Air Transport and Boeing Air Transport opened service on April 1 which will put the New York passenger in San Francisco in 31 hours, and the east-bound passenger over the same 2,770-mile route at his destination in 28 hours.

Secretary of the Treasury Andrew Mellon celebrated his 76th birthday Mar. 24, by working as usual at his desk.

The International Chamber of Commerce

Senate of Illinois Mar. 25 by a vote of 26 to 24.

A diet deficient in vitamin A produces symptoms similar to those observable in common colds, according to a statement before the 15th annual clinical session of the American College of Physicians by Dr. McCollum, an authority on nutrition.

15,000 persons in Trinidad—Catholics, Anglicans, Hindus and other denominations and civic heads—are uniting in a protest of the introduction of a divorce bill by the Legislature.

The nation's auto toll in 18 months just passed, exceeded the number killed during the 18 months this country was engaged in the World War. The automobile toll was placed at 50,900, compared with the war casualty list of 50,510. In New Jersey alone 1,251 persons were killed by automobiles.

Sharp reductions in spring wheat acreage, both durum and other kinds, were forecast Mar. 26 by the Department of Agriculture in a report on farmers' intentions to plant, based upon the returns from 43,000 producers. The spring crop planting will be reduced to 88% of 1930.

Great hope for the future of Porto Rico, but little for the Virgin Islands was expressed by President Hoover in a formal statement to the newspaper men returning with him from the voyage to those insular possessions.

Announcement that a credit of \$60,000,000 for the Spanish Government had been established with the Morgan group was made Mar. 26. The contract is for 18 months and is to stabilize the peseta. This loan is regarded as a triumph for the Government and that King Alfonso's regime is fundamentally sound.

The French Ambassador, Paul Claudel, conferred upon Rear Admiral Richard E. Byrd the Cross of the Commander of the Legion of Honor at a luncheon in the French Embassy Mar. 27. He also received the Langley medal from Chief Justice Hughes.

Timothy Healy, Irish Statesman, and first Governor General of the Free State, died at Dublin Mar. 26. He was 75 years old.

Brother Joseph Dutton, who for more than 44 years had ministered to the lepers of Molokai, never in all that time leaving the island, died at Honolulu Mar. 26. He was 87.

General Edward J. Higgins, who two years ago succeeded General Bramwell Booth as world head of the Salvation Army, will arrive in May for a 4-week tour of the United States.

George F. Baker, dean of American bankers, celebrated his 91st birthday Mar. 27 at Jekyl Island, Ga.

A resolution presented to the All-India National Congress at its opening session Mar. 27 names Mahatma Gandhi to head a Congress delegation to the round-table conference in London. It gives him a mandate to work in co-operation with the British for "complete independence" for India with Indian control of finances, the army and foreign affairs.

Enoch Arnold Bennett, author of "The Old Wives' Tale" and scores of other novels and plays, died at London, Mar. 27. He was 64.

Paul May, successor to Prince Albert de Ligne as Belgian Ambassador to the United States, has assumed his new post.

Montagu Norman, governor of the Bank of England, has arrived in this country to confer on world matters with George L. Harrison, governor of the Federal Reserve Bank of New York.

Five out of 22 school children perished in a stalled bus near Pueblo, Col., Mar. 28 during a blizzard. The remaining ones are suffering from pneumonia and freezing and have only fighting chances for their lives. They fought the cold 36 hours before rescue came.

Freedom of speech and of assembly were sharply curtailed throughout Germany Mar. 28 by an emergency decree promulgated by President von Hindenburg at the request

of the Bruening Cabinet and made law. The decree was deemed expedient by the ever-increasing violence in the tone of the anti-religious, anti-Semitic and anti-Republican propaganda carried on by the extreme Right and Left opposition parties.

Byron Bancroft Johnson, former president of the American League and known for years as the czar of baseball, died Mar. 28 at St. Louis, aged 67.

The 5th annual model League of Nations Assembly for the Middle Atlantic States, in session at Princeton University Mar. 27, 28, concluded its deliberation with a 4-hour debate on the conference topics: "Disarmament", "The Polish Corridor" and "The Briand Plan for European Union."

Dr. Mervin G. Filler, president of Dickinson College, with which he had been associated for 40 years, died in Philadelphia at the age of 58.

The Fine Arts Commission and the Board of Consultant Architects of Washington have approved the design for the memorial which the Oscar S. Straus Memorial Association is to erect in Washington. The memorial which was authorized by an act of Congress, will occupy a site in front of the new Department of Commerce.

The Pennsylvania Railroad will spend \$175,000,000 in electrifying its lines, chiefly between New York and Washington.

Two million tourists came to France in 1930 but they spent 30% less than in the preceding year when fewer came.

Dr. George A. Dorsey, anthropologist and author, died suddenly in New York Mar. 29. He was 63 years old.

BOOK REVIEWS

Our Pupils and How They Learn, by Frances Cole McLester, M.A. Cokesbury Press, Nashville, Tenn. Price, 75c.

This book of ten chapters sets forth in a pleasing and practical manner, some of the basic principles of educational psychology which are of the greatest practical and immediate value to teachers of children in the Church School. Technical terms are translated into language which makes them easily understood. The subjects treated are presented in the form of stenographic reports of sessions of an imaginary study and discussion group of teachers.

This method brings the reader into almost living association with the group which raises, discusses, answers, evaluates, applies and records findings of the questions concerning the "laws by which the human spirit grows."

It is a splendid introduction to elementary psychology for those who have little or no knowledge of the subject, and an excellent text book for beginners in the study of religious educational psychology.

W. C. R.

Faith and Sight, by Prof. Jacob Muhlenberg Hantz. Printed for the author by The Book Concern, Columbus, O. 283 pages. Price, \$3.50.

Scholarship, reasoning from Scripture, and a deep analysis of faith and Christian theology are the distinguishing features of these lectures delivered before college classes. This volume is conservative in its approach to its subject, and its argument depends largely upon Scripture. The lectures are fully annotated, many of the quotations from authorities of several ages and countries being of the highest value. Faith is first contrasted with sight in a very effective and systematic way, and then with reason. Dr. Hantz shows what faith is, upon what it is grounded, and how it transcends the bounds of reason and logic.

His concluding lectures are in many ways the most valuable, for they take up heathen and Jewish philosophers of the early times and examine them for anticipations of Christian theology. These chap-

ters are valuable and thought-provoking and open up many fruitful studies which can be pursued by the reader who is prepared to do so.

This volume is the fruit of mellow scholarship, wide research, and long pondering, and it merits the attention of all those who are interested in informing themselves in the field covered by its scope.

R. K. M.

OBITUARY

ELDER ELI L. KISTLER

After a brief illness death came to Elder Eli L. Kistler, of First Church, Irwin, Pa., on Mar. 15, 1931, while a patient in the Allegheny General Hospital, Pittsburgh. He was in his 65th year. Born in the Manor Valley, Westmoreland Co., Pa., he has had some unusual influences touch his life which made him a man highly esteemed among a very large circle of relatives and friends. He was the twenty-third child of his father, Samuel Kistler, who was born in 1799, before George Washington died. Only three sisters of this large family are now living. He was baptized by the Rev. N. P. Hacke, confirmed by the Rev. D. B. Lady, D.D., and married by the Rev. A. E. Truxal, D.D., now of Somerset, Pa. Elder Kistler held one job for 41 years as railroad engineer, and two years as fireman for the P. R. R.

For fifty years he has been a very faithful member of the Reformed Church, serving as deacon, trustee, and elder for the last 36 years. He was married to Miss Emma L. Brinker in 1891, who with two daughters, Mrs. Rebecca Dias and Mrs. Laura Swank survive. Funeral services were conducted by his pastor, Rev. E. M. Dietrich, assisted by the Rev. Fred Blick of the U. P. Church, at his home, and burial made in the Irwin Union Cemetery. His passing has not only bereft his family but the whole community feels the loss. He was a faithful servant of the Church and a friend of all who knew him.

E. M. D.

MRS. SAMUEL H. ISENBURG

Mrs. Etta Jane Isenberg, widow of the late Rev. S. H. Isenberg, Ph.D., was called to her eternal home on Mar. 23 at the home of her daughter, Mrs. H. L. Grazier, 387 Franklin Ave., Aliquippa, Pa., where she and Dr. Isenberg made their home on retiring from the active ministry eight years ago at Robertsville, Ohio. Dr. Isenberg preceded her in death two years ago.

Mrs. Isenberg was a daughter of the late Rev. Matthew and Catherine Irvine, who served our denomination in the difficult pioneering days when circuit riding was part of the pastor's work. She was an aunt of the late Dr. William Mann Irvine, headmaster of the Mercersburg Academy. She was born Jan. 8, 1850, and was united in marriage to Dr. Isenberg on Nov. 16, 1881. She is remembered very affectionately at Latrobe, Greenville, Center Hall and Millersburg, Pa., and at Athens, Mich., and Akron and Robertsville, Ohio, where with her husband she served effectively in Reformed congregations.

She is survived by one daughter, Ethel Irvine Glazier, wife of Dr. H. L. Glazier, Aliquippa, Pa., one son, G. Carl Isenberg, also of Aliquippa, and one grandchild, Ruth Henrietta Glazier. She was surrounded with every comfort and care in her declining years in the home of Dr. and Mrs. Glazier.

Funeral services at Aliquippa were conducted by Rev. A. M. Billman, of McKeesport, Rev. J. Grant Walter, of Pittsburgh, and Rev. Frank C. Ramsey, pastor of the First Presbyterian Church of Aliquippa. Interment was made on Mar. 25 in the Bedford Cemetery, Bedford, Pa., with Dr. J. Albert Eyler officiating.